

THE
BOOK
OF
PSALMS
PARAPHRAS'D;
WITH
ARGUMENTS to each PSALM.

BY
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PETERBURGH, and Chaplain in
Ordinary to His MAJESTY.

L O N D O N,

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TO ALL
DEVOUT CHRISTIANS,

Especially those that frequent the

Daily Prayers

OF THE
CHURCH:

The Authour Dedicateth this

PARAPHRASE

Upon the BOOK of

PSALMS,

Wishing them increafe of grace and comfort

BY

Singing praises unto God with Understanding.

PSAL. XLVII. 7.



THE P R E F A C E.

THE work it self proves so long, that I must make the Preface the shorter : which shall be confined to these two heads; *First* a brief account of the Book of Psalms, *Secondly* of my Paraphrase upon it.

I.

For the first, The Book is a most admirable piece of Poetry : which moves more powerfully, and touches the mind more sensibly then sentences in prose ; especially when it is in such perfection, as we find it in these divine Inspirations. For, as Melanchthon truly speaks, this is the most Elegant work extant in the world : and hath performed that, I may add, which Plato himself wisht

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for ; but confessed was above the reach of mere man. There was no more efficacious way, that Philosopher clearly saw, of instructing youth then by Odes and Songs ; about which he discourses at large, and gives a great many cautions in his second Book of Laws :

^{* pag. 657.} but, after all concludes at last
 edit. Serran. ★ τὸ το δὲ Θεῶν, ἢ Θεῶν τινὸς ἀνὴρ ἐστίν,

This must be the work of God, or of some divine Man : wherein he plainly acknowledges the defect of their institution (though certain poems were pretended then to have been anciently made by their Goddess Isis) and marvellously justifies the Hebrew discipline, who taught their Children or Scholars by Hymns.

Which Moses, the man of God, began to compose, XV. Exod. XXXII. Deut. and other inspired persons afterwards imitated, V. Judg. 1 Sam. II. but was brought to perfection by David. Who, as he was an admirable Artist in Musick, 1 Sam. XVI. 18. and himself

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himself invented some Musical Instruments, as we learn from the Prophet Amos VI. 5. so was an incomparable Poet, 2 Sam. XXIII. 1, 2. and took all occasions to exercise this faculty, not on such low subjects as those to which it is commonly debased, but in abundance of divine Meditations; which are gathered together in this Book: wherein he calls upon them to listen unto him, saying; Come ye children hearken unto me: and I will teach you the fear of the LORD, XXXIV. Psal. 11.

It is called in their language Sepher Tehillim, the Book of Psalms, or Hymns i.e. praises of the Lord: Because, though there are many complaints, and imprecations, and prayers in it yet, the greatest part are praises or thanksgivings unto God: and in those other, there are many mixtures of acknowledgments what God had formerly done for him, or of confidence what He would still do, or of resolutions how thankfull he would be, when God gran-

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*ted him deliverance. Which give them such a strange power to cure heaviness, to extirpate grief, to wipe away sorrow, to lay asleep troublesome thoughts and passions, to ease us of our cares, to recreate those who are oppressed with any sort of pains (they are the words of Proclus Archbishop of Constantinople *) as*
* Serm. de Incarn. Dom. *well as to move compunction for sin, and to stimulate unto piety; that no Book in the world is to be compared with it, for these purposes.*

And as it is called the Book of Psalms or Praises, from the major part; so they are called David's Psalms, because he made the most of them: though it must be confessed, there were severall other authours; by whom some of them were composed.

In the Hebrew they are divided, like Moses his Law, into five Books, as I shall shew in due place; and so may be called a Second Pentateuch:
Which

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Which seem to have been collected by severall persons, (as will appear in the preface to each of them ;) for no other reason but that can be given, why all that belong to one subject were not put together ; or, at least, all those composed by David placed by themselves, and not so mixed, as they are, with those made by other Authours.

*Some think they were gathered together, by the Friends of Hezekiah, before the Captivity. But if they had been so, they would, in all probability, have been disposed in such order as they were penned : all the sacred Books being preserved in the Temple, as Josephus witnesses, * with great* * Antiq. L.III.c.I. *care ; from whence they might have taken the copies of them, with the names of all their Authours ; which now, in many of them, are wanting. Which makes it more likely that after the Temple and the sacred records were burnt, by the King of Babylons army ; some pious persons collected as*
many

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many as they could find, by inquiry among their Friends, in those good mens hands, who had transcribed them heretofore for their own private use; every one as he had most need. For the Songs of Sion the people were very well acquainted withall, though it lay desolate; as it appears by the CXXXVII. Psalm: where the Babylonians desire to hear one of them sung, by the mournfull captives. Who preserved them, no doubt, to their comfort, in that sad condition; and added to them such as were made, by divine men, during its continuance, and after their return from Captivity.

*When, as S. Athanasius * resolves in his Synopsis (following the Hebrew tradition) Efdras put them together in one volume, as we now have them: which is not affirmed without reason: for we find, that the foundation of the second Temple was no sooner laid but, Ezra (as the Hebrews call him) restored the ancient custome*

* Tom. 2. p. 86.

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custome of Psalmody, or singing Psalms of praise (III. Ezra 10, 11.) which David had appointed to accompany the Sacrifices, as soon as the Ark was settled: (1 Chron. VI. 31. XVI. 17. L. Ecclus. 15, 16, &c.) and which Solomon continued after he had built the Temple, and brought the Ark into it, 2 Chron. V. 12, 13.

Now when all those bloody Sacrifices were abolished, by the Offering which Christ made of Himself, this Sacrifice of praise alone remained, as the principall service of the Christian Church: Severall persons being inspired, not onely to pray divinely but, to prophesie also, or to sing Psalms and Hymnes of praise; as we read in the Epistle to the Corinthians, I. XI. 5. XIV. 15, 26. And in the Book of the Revelations we find the Apostles and Elders thus imployed, IV. Revel. 9, 10, 11. in which the people bare a part; as we learn from the next Chapter V. 9, 13. and XIV. 1, 2, 3. So that

St. Au-

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St. Austin might tell Januari-
* *Epist. CXIX.* us *, that concerning sing-
cap. 18. ing Hymns and Psalms ;
we have instructions and examples
and precepts, both of our Lord
Himself and of his Apostles. Ac-
cording to which the Churches of Afri-
ca sung divina Cantica prophetarum
the divine Songs of the prophets ; while
the drunken Donatists sung the compo-
sures of humane wit. Nor can I see,
saith he, what Christians can do more
profitably, and more holily then this ;
when they meet together, and are not
reading, preaching or praying.

Those Divina Cantica no doubt were
principally the Psalms of David, in
singing of which, Christian people de-
lighted above all other exercises of De-
votion.

The manner of their singing also was
like that in Ezra's time, III. Ezra 11.
one beginning the Hymn ; and the rest
answering the τὰ ἀρχαῖα the extreams
or last words of it , as the Authour
of

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of the Apostolical Constitutions tells us *, which Eusebius calls the *Ἀρχιελεῦτια τῶν ὕμνων* the L. II. cap. 57. last part of the Hymns, which he expressly says were sung by the whole company : who hearkened in silence to him that sung the rest ; till he came to the close, which they all repeated together *. And when that * L. II. Eccles. Hist. cap. 17. manner of singing the Psalms, which we now use in our Quires, was brought in by Flavianus, and Diodorus (who at Antioch divided the Chore into two parts, singing the Psalms of David *ἐκ διαδοχῆς* alternately, one verse by this half of the Quire, and the next by the other) it thence spread it self, as it were, by a joynt consent all the world over. Thus Theodoret informs us in his Ecclesiastical history, Book II. cap. 19.

By which means the people came to be so well acquainted with them ; that (as the same Theodoret tells us in his preface to this Book of Psalms) both in
City

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City and Country, this was the employment of Christian people. They that minded no other Book of the Scriptures, yet had this so by heart; that both in their houses; and in the streets, and in the high ways, they were wont to recreate themselves, with the singing of these holy Songs.

But I must not enlarge any further on this subject; nor fill this preface with the high commendations which the Ancients give both of Psalmody and of this Book of Psalms. Which St. Basil (who alone would furnish me with the sense of all the rest, if it were fit to transcribe his preface to it) calls the common Treasure of all good precepts (containing the perfections of all the rest of the Scriptures) ἐκκλησιαστικὴ φωνή, the voice of the Church; in which may be found θεολογικὰ τέλεια, a compleat body of Theology.

Which will make this Paraphrase, I hope, the more acceptable; of which, it is time now that I give an account.

II. There

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I I.

There being two ways of Paraphrasing, one which keeps to the metaphors, and pursues them in more words of the like kind; another which puts those borrowed forms of speech into proper and common expressions; I have chosen the latter: and indeavoured, by giving a clear interpretation, and expressing, as well as I could, the true force and just value of every phrase; to make the originall words plain and easy in our language; As may be seen particularly XVIII. 2. XIX. 8, 9. In which indeavour, it is likely I may sometimes meet with the censures of those, who do not consider the import of the Hebrew words; but not be thought much faulty, I hope, by such, as can and will consult them: for they will find I have carefully weighed them, and taken some pains rightly to expound them: not largely, nor making discourses upon them; but in a few words,

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words, representing the mind and spirit of the Psalmist, in his own way ; which is devotion. And where there are two senses of which a word is capable ; they will find likewise that I have indeavoured to express them both, if the matter would bear it. As for example (to name one place for all) in the CXIX. Psal. 126. where we read, It is time for thee, O Lord, to work : for they have made void thy Law, I have expounded it thus, It is time to work to the Lord, or for the Lord, &c. because all the ancient Interpreters, except one, have so understood them : yet I have not neglected the other sense which we follow ; but made them agree well together. I have preferred indeed the first interpretation, not only for the reason now named, but, because the words run most currently so in the Hebrew : and the best of the Jews have expounded them in that manner. Maimonides, for instance ; who says this was one Argument that moved him to write his famous Book
called

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called Moreh Nevochim : Which some might account an audacious attempt, because never undertaken he saith * by any of their Nation, since * Præfat. pag. penult. this long Captivity (as he calls it) but he supported himself with this principle, that it is said concerning such sort of matters; It is time to do something for the Lord: they having made void thy Law. And in like manner David Ganz in his Chronology says * that R. Judah Hako- * Ad Annum 3978. desh observing their oral

Law, or traditionall Religion, in danger to be lost, set it down in writing, though there was a prohibition against it: For סמך על הכתוב the Rabbi relied upon this Scripture (thinking it would bear him out) It is time to work to the Lord, &c. which he expounded to this sense, now that the Law by word of mouth is like to be forgotten and utterly lost, there must be something extraordinary done to uphold it, and so he wrote the Misneh. a I have

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I have sometimes also followed Theodoret in the explication of some phrases; which I think good to signify, that none may be too forward to censure that for which I have a good Authority at least, if not a weighty reason. As for example, Psal. LXXXIX. v. 13. I have grounded my Paraphrase upon his notion; that as the hand of God denotes the divine energy; so his right hand signifies his energy for good. And therefore they then needing a double energy, the Psalmist remembers both his hand, and his right hand: desiring to see their enemies destroyed, and themselves delivered.

And if the Readers will please to take the pains to compare the Text, with the references I have made (and inclosed) in the Paraphrase, to other Scriptures; they will easily see (especially if they have any understanding in the originall language) that I have not followed my own fancy in my interpretation;

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tion; but had good reason for expounding the Text as I have done in such places: and that this Paraphrase may serve, in many places, instead of a larger Commentary upon the words. As for example, Psal. CXLVII. 19. his words I think plainly relate to the Ten words spoken on mount Sinai: as I might have shown, if I intended to write Annotations.

Which if I had undertaken, it would not perhaps have been wholly a superfluous labour; but I might have produced something new: as I think I have done in this Paraphrase; else I should not have attempted it, especially after such an excellent person as Dr. Hammond. For therein I have interpreted some phrases otherwise, then they have been understood: of which I think good here to give one example. The Son of man, and the Sons of men*, are phrases which often occur: which; I have good ground

* Ben Adam
and bene Ishi

*I think
this
is Son of
man, rather
signify
humility, or great power & dignity of or to savior.
In, y^t y^e phrase denoted honor in y^e old Test. But
reason of that seems to be, because it was a title
Dor with or Lord was spoken of before-hand. But the
reason for it was given was most honorable*

in, with strong evident from comparing Dan. 7.
14. with Phil. 2. 7. The Preface. for y^e person

to think belong, in the Scripture lan-
guage, to Princes; and sometimes
the greatest of Princes. So I
have expounded that known place

LXXX. Psal. 17. The man of thy
right hand, the son of man, whom
Thou madest strong for thy self;

and IV. Psal. 2. O ye sons of men
i. e. Rulers of the people; and VIII. 3.

What is man that Thou art mind-
full of him? or the Son of man,
(i. e. the greatest of men) that Thou

visitest him? CXLVI. 3. Put not
your confidence in Princes, nor in
the Son of man (how great a Prince,
that is, soever he may be, though of
never such dignity and power) in whom
there is no help.

And thus the Counsellors of Saul
are called the sons of men, LVIII. 1.
and so I understand those words in
LI. Isa. 12. Who art thou, that
thou shouldest be afraid of a man
that shall die, and of the SON OF
MAN

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MAN (*that is a Prince*) who shall be as grass? *where, upon the words that go before, I am He that comforteth you, Theodoret hath this note: I am He that cast Pharaoh and his army into the Sea; He who killed many thousand of the Assyrians by one Angel. From which I conclude that he understood the following words thus; Why dost thou then fear any man, though he be never so great a Tyrant, and armed with never so much power? as the king of Babylon then was, whom he calls an Oppressor presently after, who carried them captive from their own land.*

Thus in the Title of the IX. Psalm the Septuagint for Labben read τὸ ὕμνον; and so do Symmachus, Aquila, and Theodotion, as Theodoret there observes: the former of which makes it a triumphal Song, for the death of that Son; which most interpreters,

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*preters, as I have there observed, conclude to have been that great man Goliah. The Originall of which language, I conceive, is to be fetcht from the common manner of speech among the Hebrews; who call the chief of any kind, by the name of the whole kind. As they call man Creature, XVI. Mark 15. because the prime creature here below: so a King or eminent person they call the son of man, because the prime among the sons of men. But all this is to be understood of that expression ben Adam: as for ben Enosh, which we also render son of man (CXLIV. Psal. 3.) it hath another signification; importing the wretchedness of any mans condition. And if that had been the name whereby the * Angel salutes Ezckiel, it might have been to put him in mind of his mean condition, though conversing with heavenly Ministers. But he constantly calling him ben Adam, I*
see

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see no reason why we should not think, it denotes him to be a great man, highly esteemed by God; and appointed by Him to judg and pass sentence upon His people, XX. Ezek. 4. And in like manner Daniel is called Son of man, VIII. Dan. 17. who in the next Chapters hath the title of a man greatly beloved, IX. 23. X. 11.

And, by the way, I may observe, that from hence we may learn what to understand by that Title, which our blessed Saviour so often gives himself; of ὁ υἱος τοῦ ἀνθρώπου the son of man or rather that Son of man: that is, the Messiah, the Lords anointed, that great Prince; God promised to bless them withall. It can have no other meaning in the V. Joh. 22, 27. (where he saith, God hath committed all judgment unto him, and given him authority to execute it, because He is the Son, or that Son of man) then this; that He is that great person, whom God

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designed to be the Lord, and Governor of all things. So He appeared to be, when He sent the Holy Ghost; which seems to be called the coming of the Son of man, X. Matth. 23. Where He says they shall not have gone over the cities of Israel, till the Son of man come: by the power, that is, of the Holy Ghost, to enable them, and give them authority to go and preach Him, in all other countries as well as there, to be the great Lord of all.

*But instead of such annotations as these, which the world is already well furnished withall (particularly by the Learned Dr. Hammond upon this Book) I have only in the Argument to each Psalm, given a brief account, now and then, of some difficulties: and both there and in the Paraphrase it self, pointed to such parts of the History of David or others, as I thought the Psalms have a respect unto. Which I have followed so closely, as to wave
other*

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other expositions, when I thought I saw a clear warrant to accommodate them to that. For in my judgment (to use the words of that good man Musculus upon the CXXXII. Psal. 9.) It is the duty of every pious person, as much as he is able, to prefer that exposition, which is approved by most testimonies of the holy Scriptures; before all others whatsoever, though in show and appearance never so plausible.

For this reason I have forborn a great many mystical, and allegorical senses of the words, and rather adhered to the literal meaning; though accounted trivial and vulgar by many men; who had rather indulge to their own fancies, then be at the pains of making a diligent inquiry after the truth. For, whatsoever is pretended, it is not the easiness and meanness of the literall sense, which hath made it be despised, and been the cause of allegorizing

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rizing the Scriptures : but the great difficulty and labour that is required to the finding of it out, in many places. St. Hierom and St. Austin confess as much ; who spent their younger years in mysticall interpretations, as more easy studies : but when they grew old applied themselves to historicall explanations. Which St. Hierom (in his preface to the Prophet Obadiah) confesses he did not understand, when he wrote upon that Book in his youth : and, in plain terms, ingenuously acknowledges those mystical expositions were the work puerilis ingenii of his childish wit, at which he blusht and hangd down his head, even when others cried them up to the skyes ; but the historicall explications (which then he set out) the work maturæ senectutis of his mature age, when he had at least profited thus far, as to know with Socrates that he was ignorant. In short , he begins that
pre-

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preface with the words of the Apostle,
When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things: *and hopes this would excuse him, for interpreting that prophet allegorically in the heat of his youth; whose history he did not know. St. Austin acknowledges as much in his first volume of Retractations Chap. 18. which I will not transcribe: but only set down the words of Martin Bucer, one of the first Reformers, upon the VI. of St. Matthew. Where he says that it would be worth a great deal to the Church; if forsaking Allegories, and other frivolous devices, which are not only empty, but derogate very much from the Majesty of the Doctrine of Christ: we would all simply and soberly prosecute that which our Lord intends to say to us.*

This

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This hath been my Rule ; though I have not so followed (I must add) the strict literall sense, as to make a mere Judaicall paraphrase (which Theodoret complains, in his preface to this Book, was the fault of some that went before him) but have improved the words, in all places, to a sublimer sense, where I had any direction from our Saviour, or his Apostles, to apply them to the things belonging to Christs Kingdom. But where I wanted their guidance I have not taken upon me to do it (unless it be very sparingly, where the Church hath thought it probable there was something intended beyond the Letter) because I did not know whether the Holy Ghost, which indited the words, had respect to these times ; as well as to those histories, to which I thought I saw a clear warrant to apply them.

*And where there is no Title to the Psalm (which St. Hierom, or one
under*

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*under his name, calls the key to let us into the sense of it) it is not easy to tell to what History it relates: but must be acknowledged to be ἔργον μέγαν, &c. (as Origen upon the first Psalm * speaks from some learned Hebrew) a work of very great labour, to find the keys which lye scattered up and down in several parts of the Scripture: and then to fit them to the places, which they are to open. In this I have taken some pains, as may be seen in the Arguments to the severall Psalms; in some of which if I differ from those that have gone before me, I hope none will be so perverse as to make it a fault: For (as the true St. Hierom speaks in his preface to the Psalms, according to the Hebrew verity) since they are still desiring new pleasures, and the neighbouring seas cannot satisfie mens gluttony, cur in solo studio scripturarum, veteri sapore contenti sunt? Why in the study of*
the

* Philocalia
cap. 2.

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the Scriptures alone, can they relish nothing that is new; but content themselves merely with that which tastes of antiquity? Which I do not speak, as he proceeds, to reflect upon my predecessors, or detract from their excellent labours (to which I thankfully acknowledge, I am exceedingly beholden) but only to give an account to the Readers of what I have done; that they may not think I have only transcribed what I found before said in this argument, and brought no further light to it.

Why, may some be forward to say, do you pretend after so many monuments of learning both ancient and modern, to bring forth any thing; which hath not been said before, and said better?

Præfat. ad Lectorem. I answer, as Musculus doth in the like case; If the Treasure of the holy Scriptures be such that it can be drawn so dry by the diligent searches of pious and learned men, as nothing shall remain to exercise the studies of those

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those that succeed them ; if there be at any time such an effusion of Gods holy Spirit, that after that time it is in vain to labour in finding out its mind, in the holy Scriptures ; if there have been in the Church , after the Prophets, Christ , and his Apostles, men of such perfect accomplishments, that to them was imparted such an universal fulness of divine knowledg, as to make their writings absolutely compleat ; so that we need do nothing but night and day study them alone : then truly I refuse not the censure of folly, nay of madness ; for attempting any thing now in the holy scriptures, after such absolute writers. But if that most rich fountain of the divine Oracles be altogether inexhaustible ; and no age can be assigned to which alone the grace of the holy Spirit was confined ; and there were never any Doctors at any time in the Church, after Christ, the Apostles and Prophets, of such esteem, that

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that nothing is wanting in their writings, nothing can be rightly added to them; nothing is in them which may be justly taken away, or changed for the better: then I do not see why we may not profitably travel in the same way that others have done; with hopes of adding more light to that which they have left us.

It is better indeed, if a man only consult his own worldly ease and tranquillity, not to trouble himself at all about such studies; but to get a reputation merely by censuring those that are thus imployed. But if a man look upon himself as consecrated to the service of Christ, and seek not what he thinks will please himself, so much as what will please his Master Christ; and from Him alone expect his reward: He will not think fit to be discouraged in such indeavours, by the hatred, or the unkind censures which they may procure him; no, nor by the sense neither of his
own

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own infirmities, and the lapses he may have in such writings. Which all truly good men will pardon, when they see an honest diligence in us to do as well as we can; and when they remember that no one man can do all things, nor nothing so, as to need no correction.

Submitting therefore this work, such as it is, to the correction and amendment of those that are better able, and shall hereafter labour in this Argument, I commend it to the perusal of devout Christians: hoping that the light I have given to this admirable Book is so clear, if not great, that they will, by Gods blessing, receive no small benefit by it. For there is nothing which David or any of the rest, say of themselves and their condition; but by an easy accommodation may be made to serve every one of our occasions; when we are in any strait publick or private; or when we have received any remarkable deliverance. Athanasius hath said much on

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this

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*this subject, which I must not transcribe :
nor show how they are fitted (as Gre-
gory Nyssen * observes)
to all persons, and ages ;
to all conditions of life, and all man-
ner of employments ; to the state both
of sickness and of health, when we are up-
on the land, or upon the water : so won-
derfull is their usefull variety : But I
shall conclude this preface, as Theo-
doret doth his Commentaries upon this
Book.*

I beseech the Readers, if I seem
to have expounded it well and apt-
ly, that they would reap the profit
of it ; and if I have not attained the
secret mysteries of the Spirit, that
they would not find fault too much :
For what I could find, I have freely
propounded, and what I have learnt
of those gone before I indeavour to
transmit to posterity ; and I have ta-
ken the pains, of which others may
receive the benefit, without any la-
bour.

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bour. Whom I beseech and intreat to make some compensation for my pains, with their prayers: by the help of which I may to words, add deeds; and reap the blessedness, which belongs to both. For he that doth and teaches, shall be called great in the kingdom of Heaven, *V. Matth. 19.*

And let us praise the Lord (*as St. Chrysostome also concludes*) perpetually, *as this book instructs us*; let us never cease to give thanks in all things, both by our words, and by our deeds. For this is our Sacrifice; this is our oblation: this is the best Liturgy, or divine Service; resembling the Angelicall manner of living. If we continue thus singing hymns unto Him, we shall finish this life inoffensively; and enjoy those good things also which are to come. Of which, may we all be so happy, as to be partakers; through
b 2 the

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the grace and loving kindness of
our Lord Jesus Christ: with whom,
to the Father and the Holy Ghost,
be glory, do minion and honour,
now and for ever, *Amen.*

ERRATA.

Page 172. l. 6. read *L. III. de Synedr.* p. 301. l. 21.
r. *into Canaan.* p. 344. l. 28. r. *the evening.* p. 370.
penult. r. *shall be accept.* p. 373. l. 12. r. *thy ma-*
lice. p. 393. l. 18. for rest r. *rise.* p. 454. l. 23.
r. *bound unto thee.* p. 459. l. 15. were so dismay.
p. 465. l. 23. r. *highest.* p. 467. l. 12. r. *of his lo-*
ving. p. 486. penult. r. *and therefore, O ye. for*
hast r. *haste* in severall places.

(1)
A
PARAPHRASE
ON
The BOOK of PSALMS.

PSALM I.
ARGUMENT.

The Collector of these Five Books of Psalms, or David himself, (as Apollinarius and others think) prefaces to them by a short discourse about the last End of Man: just as the Philosophers were wont to do in their Books of Morality; and as Christ himself doth in the beginning of his Sermon on the Mount. The End of Man is Blessedness; and the Way to it, observance of God's Law: which he lays down here as the foundation (so S. Basil conceives it) of the whole ensuing Work. So that we may bestow upon this Psalm the title of ΜΑΚΑΡΙΣΜΟΣ, i.e. BLESSEDNESS, out of Athanasius his Epistle to Marcellinus, and Theodoret's Preface to this Psalm.

I. **B**lessed is the man that walketh not in the counsel of the un-

I. **G**reat is the Happiness of that man, unspeakably great, who hath not trod in the steps of
B of

of the ungodly ; (who have no other rule of their actions but their own lusts and passions ;) or , if he hath at any time been seduced by them, timely retracted his folly, and did not persist, like those obdurate wretches, in evil courses ; much less persevered so long, and proceeded so far in his impiety, as to resolve to be one of that pestilent company, who deride and scoff at all Religion !

2. But his pleasure is to do the will of God, by following his Counsels which He hath given in his holy Laws ; with which he advises and consults continually, and with unwearied study endeavours to be thoroughly acquainted with them.

3. You may behold an Emblem of this mans happiness, in those Trees which are planted by such trenches as derive their water from a perpetual fountain. As they are green and flourishing all the year, and

godly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfull.

2. But his delight is in the Law of the LORD, and in his law doth he meditate day and night.

3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season : his leaf also shall not wither, and whatsoever he

he doeth shall prosper.

never fail to reward the Gardener's pains, at the time he expects to receive their fruit: so shall this Pious man be ever prosperous, and in the issue reap a plentiful fruit of his labours; for there are none of his enterprizes but shall succeed according to his heart's desire.

4. *The ungodly are not so: but are like the chaff which the wind driveth away.*

4. O how miserably will those men be deceived, who hope to thrive as well, or better, by their Impiety! It is too little to say, that they shall be like Trees without any moisture; the light and useless Chaff, which is blown away with the wind, is a fitter resemblance of them: for so shall all their counsels, designs and endeavours to root themselves in the earth, be scattered and come to nothing.

5. *Therefore the ungodly shall not stand in the judgment, nor sinners in the congregati-*

5. Therefore let them not think to defend themselves, when God comes to judge men according to their works: for whatso-

ever plea they make, or power they have, they shall certainly be overthrown. It is possible, for the present, they may seem to equal or over-top the prosperity of the Righteous : but there will be a time when God will make a difference, and give the righteous a Happiness, wherein they shall have no share at all.

6. For He approves and highly esteems the obedience of the Righteous to his holy Laws, and therefore will certainly reward it : But that lewd course of life which the Wicked lead, He utterly hates, and they shall infallibly perish in it.

on of the righteous.

6. For the LORD knoweth the way of the righteous : but the way of the ungodly shall perish.

PSALM

PSALM II.

ARGUMENT.

This Psalm, under the History of David, ^{an} ^{Rabbin} (whom from a low and afflicted condition ^{of 4.} God raised to a throne, and notwithstanding all the opposition made against it, first ^{of 4.} by Saul, and then by others, settled him in ^{it,} it,) contains a most illustrious Prophecy of the Kingdome of Christ; whom God raised ^{Act 4.2} even from the dead, made the King of Glo- ^{as is con} ry, and, notwithstanding all that the Scribes ^{by Soli} and Pharisees, Herod and other Princes ^{garchi} could doe to hinder it, enlarged his King- ^{his out} dome to the uttermost parts of the Earth. ^{into the} ^{himself} ^{same fa}

I. **W**HY do the hea- then rage, and the people imagine a vain thing?

I. **W**HAT frenzy is this, which makes the Philistins, and o- ther neighbouring Nations, (2 Sam. V. 17, &c. VIII. I, &c.) as I foresee the Pharisees and their parta- kers will doe hereafter, storm thus furiously, and bandy together with so much noise and tu- mult? why do they contrive to hinder that which the power of God

will irresistibly bring to pass?

2. Their Kings and Governours are risen up, and lay their heads together, to oppose the design of God, who hath appointed me King over his People: just as *Herod* and *Pontius Pilate*, and the Rulers of *Israel*, (*IV. Acts 27.*) will conspire against *Christ*, and seek to dethrone Him, when He is made, by God the Father, King of all the World.

3. Let us not submit, say they, to this new King, who pretends to reign by Divine authority: but resolutely deny to be bound to his Obedience, and throw off the yoke which He and his Ministers would impose upon us.

4. As if they were stronger than He, whose Throne is in Heaven: who, as He contemns their vain attempts, so, will expose them to the scorn and derision of all those who shall behold their folly.

2. The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against his appointed, saying,

3. Let us break their bands asunder, and cast away their cords from us.

4. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5. Then

5. *Then shall he speak unto them in his wrath, and vex them in his sore displeasure.*

5. Even then, when they think they have done their buisiness, they shall find the tokens of the Divine vengeance against them ; and if they will not desist from their opposition to Him, He will utterly confound them with a destruction so terrible and so remarkable, as if He had called to them from Heaven, and said,

6. *Yet have I set my king upon my holy hill of Zion.*

6. See how madly you set your selves against my will ; for in spite of all that you can doe, I have anointed and set up *David*, who rules by my authority in the Hill of *Sion*, where I have a peculiar residence : As in time to come (let all his Enemies doe what they can to hinder it) I will anoint one of his posterity to sit upon the Throne of Glory, at the right hand of the Majesty on high.

7. *I will declare the decree : the LORD hath said unto me, Thou art my son, this day*

7. Such I am sure is the Decree of Heaven, which I here promulgate to all the World : For from a low and poor condition the

Lord hath raised me to the highest Dignity. This very day by his order I begin to reign, and may call it the Birth-day of my Kingdome: Which is but a slender type of the far more strange and greater exaltation of his Son *Christ*, whom He hath determined to raise again to life after He is dead and buried, (XIII. *Act.* 33. I. *Rom.* 4.) and then to crown with glory and honour in the Heavens.

8. If you will not believe this Royall Edict, you shall shortly see not onely this Nation of the *Jews*, but the *Philistins*, the *Edomites*, *Moabites*, *Syrians*, and other remoter Countreys as far as *Euphrates*, (whom God, according to his ancient Grant, XXIII. *Exod.* 31. IV. *Ezra* 16, 20. hath at my request given unto me,) subdued under my feet: (LX. *Pſalm* 6, &c. 2 *Sam.* VIII.) As all the Nations of the Earth

have I begotten thee.

8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

shall be under his Son
Christ.

9. *Thou shalt
break them with a
rod of iron, thou
shalt dash them in
pieces like a pot-
ter's vessel.*

9. They shall never be
able to stand before me :
(much less before Him :)
for He hath given me a
Scepter so powerfull, (and
to Him one infinitely more
irresistible,) that they who
will not bow unto it, and
be ruled by it, shall be
broken in pieces, as easily
and irreparably as an ear-
then pot is with a rod of
iron.

10. *Be wise
now therefore, O
ye kings : be in-
structed, ye judges
of the earth.*

10. And therefore let all
Kings and Governours of
the earth be advised by me ;
Take heed what you doe,
and understand your own
interest so well, as not to
oppose the Decree of Hea-
ven : or if you have begun
to set your selves against the
Lord's Anointed, be not so
vain as to continue in that
folly, but repent, and cor-
rect your error.

11. *Serve the
LORD with fear,
and rejoyce with
trembling.*

11. If you would be safe,
surrender up your selves, to
become his Subjects ; and
be afraid to incurr his dis-
pleasure

pleasure by any Disobedience. You ought indeed to rejoyce, that you may be so happy as to be under the government of so great and so gracious a Prince: but that very thing should make you the more fearfull to offend his Majesty.

12. To whom I counsel you to go and doe your homage, and to pay him all the honour that is due to God's Vicegerent: lest He grow angry at your obstinate refusall to submit unto Him, and you perish in that rebellious course, when His wrath breaks out suddenly, like an unquenchable fire, against you. Blessed are all they that follow this advice, and fly to Him as their mighty Protector and Deliverer.

12. *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him.*

PSALM III.

A Pſalm of David, when he fled from Abſalom his ſon.

ARGUMENT.

Apollinarius calls this *λυγρὸν μέλον*, a mournfull or lamentable Song. And ſo it is, if compared with the precedent ; otherwiſe there are in it far greater expreſſions of faith and triumphant confidence in God, then there are of trouble and dejection of ſpirit ; though David's condition, when he wrote it, was very ſad and dangerous. For the Title (which S. Hierome truly calls the Key of the Pſalm, whereby we are let into the ſenſe) informs us, that it is a Meditation compoſed in his Flight from Jeruſalem, when his Son Abſalom conſpired againſt him, and moſt of the Kingdom fell off from him : (2 Sam. XV. &c.) which after his Return thither he commanded to be ſung in the Tabernacle, in commemoration of that diſconſolate condition.

And here I muſt note once for all, that it cannot be certainly known what is meant by the word *SELAH*, which we meet withall thrice in this ſhort Pſalm. The moſt probable opinion is, that it was a note in Muſick. In which David (as Theodoret obſerves upon this word) being a very great Maſter, he ſet
ſome

some of his Psalms himself, to be sung to such Instruments as he thought were most agreeable to the Notes. But that Musick being now lost, some Interpreters have wholly omitted this word Selah, as I shall also do.

I. **O** Lord, who chan-
gest not, what an
amazing change is this ! I,
who in a divine manner was
set by Thee upon thy
Throne, and lately trium-
phed over so many forrein
Countries, (II. *Psalm* 6, 7, 8.)
now see great Armies of
my own Subjects raised a-
gainst me ; and conspiring
with my Son, not onely to
pull the Crown from my
head, but to take away my
Life.

2. The general cry is,
that I am lost ; and that
Thou, who wast wont to
be my Helper, and in whom
I always made my boast,
hast quite forsaken me, as
my People have done uni-
versally.

3. But this (how sad
soever it be) shall never
shake my confidence in

I. **L**ORD, how
are they in-
creased that trou-
ble me ? many are
they that rise up
against me.

2. Many there
be which say of my
soul, There is no
help for him in
God. *Selah.*

3. But thou, O
LORD, art a
shield for me ; my
glory, and the
lifter

*lifter up of mine
head.*

Thee, O Lord, whom I still behold surrounding me with thy Almighty protection : And therefore I will not cease to glory and make my boast in Thee ; but hope (though now I am in a sorrowfull condition) that Thou wilt make me joyfull again, and raise me out of this dejected estate to my former Dignity.

*4. I cried unto
the LORD with
my voice, and he
heard me out of
his holy hill. Se-
lah.*

4. Why should I doubt of it ? when I never yet cried unto the Lord, either in this or any former Distress, but He sent me relief from that place, where He having made his speciall Residence, would have us thither direct our Prayers.

*5. I laid me
down and slept ; I
awaked, for the
LORD sustained
me.*

5. He hath already so quieted and composed my mind, that in the midst of this dreadfull Danger, I laid me down securely, and slept profoundly ; and awaked, as I slept, without any fear, or any disturbance : For the Lord supported and upheld my spirit, in a firm confidence of his care-
full

full Providence over me.

6. And therefore, were I beset with as many Nations, as I see Men now incamp themselves on all sides against me, I should not be at all daunted at it :

7. But onely address my self to Thee, saying, Defer no longer, O Lord, but let them see Thou hast not forsaken me. Deliver me, O my God, from these rebellious Subjects ; whom I beseech Thee to discomfit and put to shame, as Thou hast done many other powerfull Enemies, who most impiously have sought with eager desire to devour me.

8. Thou alone art the Authour of all Happiness ; and therefore unto Thee I flee to save and preserve me from this Conspiracy : Not that I may live to be revenged, but to doe good unto thy people ; whose prosperity I wish and will seek, though never so ungratefull and undutifull to me their Sovereign.

6. I will not be afraid of ten thousands of people, that have set themselves against me round about.

7. Arise, O LORD, save me, O my God ; for thou hast smitten all mine enemies upon the cheek-bone : thou hast broken the teeth of the ungodly.

8. Salvation belongeth unto the LORD : thy blessing is upon thy people. Selah.

P S A L M I V .

To the chief Muſician upon *Neginoth*.
A Pſalm of *David*.

A R G U M E N T .

We can learn no more from this Title, but that David was the Authour of this Pſalm; and that he delivered it to the Maſter of Muſick in the Tabernacle, to be ſung to the ſtringed Inſtruments. But when or upon what occaſion he penned it, is not certainly known; though the matter of it makes it probable, it was in the ſame (or in the like) Diſtreſs, wherein he made the foregoing Pſalm.

I. **H**EAR me
when I
call, O God of my
righteouſneſs: thou
haſt enlarged me
when I was in
diſtreſs, have mer-
cy upon me, and
bear my prayer.

I. **O** My God, the moſt
righteous Judge,
who knoweſt the juſtice
of my Cauſe, and art the
Protectour of oppreſſed In-
nocence, vouchſafe to give
me a gracious answer, now
that I cry unto Thee for
help againſt my Enemies.
Thou haſt heretofore made
an open way for my eſcape
out of the foreſt ſtreights
and greateſt dangers; which
makes me hope Thou wilt
ſtill

still take pity upon me, and hear the humble petition which I put up unto Thee.

2. I am confident my desire is granted; and therefore do you harken also to me, O ye Rulers of the people, by whose authority such multitudes are drawn into this Conspiracy: Cease to defame my Government, (2 Sam. XV. 3, &c.) and break off your vain endeavours to dethrone me. Why do you delight to weary your selves in the pursuit of such fallacious counsels, and to imploy so much industry in inventing Calumnies, and spreading Lies, to draw the people from me?

3. Know that it is not in your power by all these arts to depose me; for I did not come to my Kingdom by chance, nor by your choice, but by the speciall appointment of God: who having so highly favoured me, that He hath selected me out of

2. O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3. But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4. Stand

all other men, and, in a wonderfull manner advanced me to be his Vicegerent, He will no doubt maintain me in my place, and graciously preserve me, when I implore his help, from all the Enemies that can assault me.

4. *Stand in awe, and sin not : commune with your own heart upon your bed, and be still. Selah.*

4. Dread His displeasure, I beseech you, though you fear not my power ; and let not your anger at me make you any longer offend Him, by persisting in this Rebellion. Into which you have run rashly : but if you will debate the matter calmly within your selves, and, when all the bustle and tumult of the day is over, ask your selves at night, what ground there is for it, I doubt not you will find reason to lay down your arms, and be quiet.

5. *Offer the sacrifices of righteousness : and put your trust in the LORD.*

5. As for you, my Friends, that adhere still to me, though you are driven with me from God's Holy place, yet fear nothing ; but only take care to observe

strictly all the rules of Righteousness, which are the most acceptable Sacrifices you can offer to the Lord: And then confide in Him, and, though our Forces be few, doubt not of the Victory.

6. You are desirous, I know, to see Peace and Settlement restored; of which many are apt to despair, saying, Who shall make us so happy? But do thou, O Lord, look favourably upon us and bless us; and then I am surer of it, then if I saw the most powerfull Armies appear, with Banners displayed, for my succour.

6. There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7. The very thoughts of it, this small glimpse of thy Love, hath already filled my heart with such Joy, that it far exceeds all the pleasure my Enemies can take in seeing their barns full of Corn, and their presses overflow with Wine.

7. Thou hast put gladness in my heart, more then in the time that their corn and their wine increased.

look upon it as God's blessing on his King, & so dispose to Loyalty & Praise.

8. *I will both lay me down in peace, and ſleep: for thou, LORD, onely makeſt me dwell in ſafety.*

8. Nor can they take their reſt more ſecurely then I; for, though incompaſſed with theſe Dangers, I no ſooner lay me down, but I fall aſleep: becauſe, when I have no other Guard about me, Thou, Lord, alone art a ſufficient defence unto me.

P S A L M V.

To the chief Muſician upon *Nehiloth.* A Pſalm of *David.*

A R G U M E N T.

A Pſalm compoſed by David, (but whether when he was perſecuted by Saul, or by Abſalom, I cannot certainly determine,) and delivered to the Maſter of Muſick in the Tabernacle, after his Troubles were over, to be ſung in parts to the Organ; in commemoration of that ſad condition, and the devout confidence he placed in God of deliverance out of it.

I. **G**IVE ear to my words,
O LORD, conſi-

I. **T**HOU ſeeſt, O Lord,
unto what grievous Streights I am reduced:

Let them move Thee to grant me my request, and to have regard to the silent groans and sighs, whereby I call upon Thee for relief.

der my meditation.

2. To Thee I appeal as my Sovereign Lord and supreme Judge ; from whose almighty Power I earnestly beg Protection, and from whose Justice I humbly implore the vindication of my Innocence.

2. Hearken unto the voice of my cry, my King, and my God : for unto thee will I pray.

3. And Thou wilt be as speedy, I hope, in thy help and succour, as I am early in my prayer : for the first thing I doe is to address my self to Thee. I no sooner awake, but I dispose my self to wait on Thee, (as an humble suitor at the gate of thy mercy,) and expect what Thou wilt be pleased to doe for me.

3. My voice shalt thou hear in the morning, O LORD ; in the morning will I direct my prayer unto thee, and will look up.

4. Who wilt not fail, I am confident, to answer my expectations ; for Thou art a most righteous Judge, who art so far from approving this unjust Persecution of me, (or Rebellion against

4. For thou art not a God that hath pleasure in wickedness : neither shall evil dwell with thee.

5. The

me,) that Thou abhorrest such wicked practices. They may prosper for a little time in these evil courses, but shall have no place in thy favour.

5. *The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*

5. Thou wilt condemn them to suffer the punishment of their folly and madness; and banish those from thy presence, who in their blind rage have driven me from my habitation: For all such wicked doers are odious to Thee.

6. *Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitfull man.*

6. Thou wilt utterly destroy those that abuse their tongues to tell lies, whereby they defame and calumniate my Government: Their bloody designs, which they seek to compass by fraud and treachery, make them abominable to the Divine Majesty.

7. *But as for me, I will come in to thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.*

7. But I, whom they have driven not onely from my own house, but (which is far worse) from thine, hope, by thy infinite goodness towards me, to be restored again to go into thy Courts; and there, with

the humbleſt reverence, to worſhip Thee, towards the place where Thou haſt ſet the monument of thy preſence with us.

8. And in the mean time, Thou wilt be my Guide and Conductor in the way of thy Commandments, which are the rule of Righteouſneſs; that my Enemies, who ſeek for ſomething to colour their hatred to me, may have nothing to object againſt me. They would gladly ſee me trip, and they watch for my halting: and therefore do Thou make thy way ſo plain before me, and order my goings ſo ſtedfaſtly, that I may never ſtumble, much leſs fall, and give them any advantage over me.

9. For with what triumph would they blaze abroad my real faults, who now ſtick not to tell all manner of lies of me? Their hearts are perpetually hatching the moſt malicious and miſchievous ſtories,

8. *Lead me, O LORD, in thy righteouſneſs, be-
cauſe of mine ene-
mies: make thy
way ſtraight before
my face.*

9. *For there is
no faithfulneſs in
their mouth, their
inward part is ve-
ry wickedneſs;
their throat is an
open ſepulchre,
they flatter with
their tongue.*

which they utter with open mouth, gaping for the destruction of the innocent : to whom when they speak fair, and put on a guise of Friendship, it is with an intent to devour them.

10. Destroy thou them, O God ; let them fall by their own counsels : cast them out in the multitude of their transgressions, for they have rebelled against thee.

10. O Thou most righteous Judg, pronounce that sentence of condemnation against them which they deserve. Let their own devices, whereby they seek to ruin me, destroy themselves; and disperse them, because of their multiplied impieties. For it is Thy Cause more then mine which is now disputed, while they reject him whom Thou hast appointed the King of thy people.

11. But let all those that put their trust in thee rejoyce ; let them ever shout for joy, because thou defendest them : let them also that love thy name be joyfull in thee.

11. This will excite all those who are faithfull to Thee, and confide in nothing but thy mercifull Protection, to rejoyce and triumph perpetually in thy praise. They will be encouraged by thy wonderfull Goodness and Power appearing in my Deliverance, to hope

Thou wilt protect and succour them also ; and never fail to fill the hearts of all those that truly love Thee, with the highest joy in Thee.

12. For Thou, Lord, who art faithfull and true, hast ingaged thy self, by thy gracious promise, to doe good unto the Righteous : whom thou lovest and delightest in ; and therefore wilt crown with thy favour, and incircle him, as with an impenetrable Shield, against all the Darts of his Enemies.

12. For thou, LORD, wilt bless the righteous: with favour wilt thou compass him as with a shield.

PSALM VI.

To the chief Musician on *Neginoth* upon *Sheminith*. A Psalm of David.

ARGUMENT.

When David laboured under some grievous Disease, he made his complaints to God, and deprecated his displeasure, according to the

the ſenſe of this Pſalm. Which he compoſed, it is likely, after his recovery; and ordered the Maſter of Muſick in the Tabernacle, to cauſe it to be ſung to the Harp of eight ſtrings. That ſeems to be the beſt interpretation of Sheminith, which the Chaldee follows; and it may be juſtified from what we reade 1 Chron. XV. 21. Of Neginoth ſee Pſal.

IV. By way of accommodation the words of this Pſalm have been applied to the ſickneſs of the Mind: but upon the former account alſo it may be called one of the Penitenti- all Pſalms.

1. **O** LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2. Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed.

1. **O** LORD, who delighteſt in Mercy, moderate, I beſeech Thee, thy ſharp Correction; and do not proceed to inflict upon me the ſevereſt marks of thy Diſpleaſure.

2. I am brought very low already, my ſtrength faileth me, and every joynt in my body trembles; and therefore now, O Lord, thy Mercy will come very ſeaſonably. Good Lord, from whom alone I expect a Cure, let it be ſufficient that I have ſuffered ſo much already, and vouchſafe to heal me.

3. For

3. For this sore Affliction, and the dread of thy farther Displeasure, have struck into my Soul also an exceeding great consternation: and how long it will continue, Thou, Lord, alone knowest.

3. *My soul is also sore vexed: but thou, O LORD, how long?*

4. My Enemies think Thou hast quite forsaken me: Convince them of their error, O Lord, by being reconciled, and restoring to me the kindness Thou wast wont to shew me. Deliver me from this anguish and fear, and (though not for my merits, yet) for thy mercy save me from going down into the grave.

4. *Return, O LORD, deliver my soul: oh save me for thy mercies sake.*

5. For there I can have no opportunity to doe thee service; the dead being utterly unable to commemorate thy wonderfull works, and propagate the memory of them to posterity. As long as I live I will shew forth thy praise; but who can celebrate thy Name, and instruct thy people, in the grave?

5. *For in death there is no remembrance of thee: in the grave who shall give thee thanks.*

6. *I am weary
with my groanings;
all the night make
I my bed to swim:
I water my couch
with my tears.*

7. *Mine eye is
consumed because
of grief ; it wax-
eth old because of
all mine enemies.*

8. *Depart from
me, all ye workers
of iniquity ; for
the LORD hath
heard the voice of
my weeping.*

6. To that silent place I shall soon descend, unless Thou makest hast to deliver me ; for I am tired out with these Pains under which I groan. The night, which is wont to quiet all mens grief, and lay their troubles asleep, is to me so restless and uneasy, that the incessant Agonies I am in dissolve me into sweat ; and I doe nothing but pour out floods of tears.

7. Which have made such furrows in my face, that my countenance hath lost all its beauty, and looks like that of a consumptive man, who is dropping into his grave. I am worn away with the mere grief and indignation of seeing all mine Enemies insulting over me, and with joy waiting for my death.

8. But why am I thus concern'd at their behaviour ? and torment my self, as if my life depended on their pleasure ? which is in the hand of God alone ;
who

who pities my mournfull condition, and will grant me that which I have fought with so many tears. And therefore go your way, ye Evill-doers, and stay no longer here expecting my Death. Desist from all your wicked Contrivances against me, and be not so vain as to hope to triumph over me.

9. The Lord hath not rejected me, as you imagine; but is graciously pleased, both with my Deprecation of his displeasure, and with my Petitions to him for his favour.

10. And therefore I tell my Enemies once more, that they shall all be ashamed of their vain hopes to see me dead. I shall live to disappoint them, and make them terribly afraid: nay, they shall make a sudden retreat, and be confounded to see themselves so shamefully defeated.

9. *The LORD hath heard my supplication; the LORD will receive my prayer.*

10. *Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.*

PSALM VII.

Shiggaion of David, which he sang unto the LORD, concerning the words (or buisness) of Cush the Benjamite.

ARGUMENT.

*An excellent Psalm, composed by David to commemorate the Loving-kindness of the LORD upon occasion of some Calumnies and false Accusations : wherein Cush, one of the same Tribe with Saul, (and probably one of his Courtiers or Captains, if not one of his Kinsmen,) had charged David with some very great Crime ; of Treason, it is likely , and Conspiracy against Saul. Athanasius indeed (as we find in some fragments of his upon the Psalms) thinks that David made this *χαρτήριον ᾠδὴν*, as he calls it, when Hushai (whom he takes for Cush) had defeated the good counsel of Ahitophel, by a discourse he made to shew it was not safe to set upon so warlike a Prince as David, without a greater force then Absalom had at present ; whereby he saved David from certain ruin. But I see nothing in the Psalm to give a colour to this conjecture ; for the WORDS therein mentioned were against David, not in his favour. The name of*
Hushai

Hulhai also is otherways written, and he is called an Archite, not a Benjamite : which S. Basil (whose opinion this was) endeavours to salve, by saying, he was called Ben jemeni; because he managed his matters so dextrously, in overthrowing the counsel of Ahitophel. But that is onely a piece of wit : and the conjecture of Valentine Schindler seems to me more probable, that by Cush he secretly notes (by a change of letters) Saul himself, the Son of Kish; who could no more alter his mind, full of hatred to David, then a man of Cush, or an Æthiopian, could his skin or complexion.

1. **O** Lord, who hast hitherto been my most gracious God, and defended my Innocence against those that have falsely accused me, I ought not to doubt of thy continued care and love towards me; and therefore fly unto Thee, with a humble confidence in thy Almighty goodness, that Thou wilt preserve and deliver me from this new Persecution which is raised against me.

2. For if Thou dost not protect me, I am no more

1. **O** LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

2. Lest he tear my soul like a lion, rending

rending it in pieces, while there is none to deliver.

able to stand before *Saul*, then a Lamb before a Lion: So great is his Power, and so implacable his Rage, that if Thou sufferest me to fall into his hands, there is no creature can rescue me, but he will infallibly destroy me.

3. O LORD my God, if I have done this; if there be iniquity in my hands;

3. And let him destroy me, O Lord, if I be guilty of that whereof I am accused. Thou art the most righteous Judge of all, and to Thee I here again most solemnly appeal, (as I have done before him 1 *Sam.* XXIV. 12. 15.) desiring that Thou wilt judge between us. If I have conspired against him, or had any design to doe him hurt; (as he was made to believe 1 *Sam.* XXIV. 9.) if any such thing hath so much as entred into my thoughts:

4. If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that

4. If I have either injured him, when he was kind to me; or sought to be revenged of him since he hath injur'd me: (No, I abhorr'd to take revenge, so far was I from

I from seeking it, when he fell into my hand, and spared him twice, when it was in my power to have killed him, who causelessly endeavoured to kill me, 1 Sam. XXIV. XXVI.)

without cause is mine enemy)

5. Then I beg no mercy; let him go on to be my Enemy; let him pursue me till he apprehend me, and execute his desire upon me. I refuse not to die; nay, to be trod under foot like dirt, with the greatest contempt; and to be as much reproached when I am dead, as I have been honoured alive.

5. *Let the enemy persecute my soul, and take it: yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.*

6. But if I be innocent in this matter, (as Thou, Lord, knowest I am;) then I beseech Thee to shew thy displeasure at this unjust proceeding. Let my Enemies know that Thou art the Sovereign Lord of all, by suppressing them now that they rage thus furiously. Thou hast appointed Judges upon Earth to distribute justice and relieve the

6. *Arise, O LORD, in thine anger lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.*

7. So

*renewed
19. 16, 17, &c.*

oppressed ; but hast reserved the supreme Judgment to Thy self, even over them as well as others : and therefore I beseech Thee to take cognizance of my Cause, and issue out thy orders speedily for my Deliverance from this Persecution.

7. *So shall the congregation of the people compass thee about : for their sakes therefore return thou on high.*

7. Which will draw all the people to make their resort to Thee, and wait upon Thee, till Thou doest them justice. For that reason ascend thy Judgment-seat again, and, as Thou hast done formerly, vindicate me from these Calumnies, and assert my Innocence.

8. *The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.*

8. The Sovereign of the world will not fail to dispense equal Justice unto all, according to their works. Of which I beseech Thee, O Lord, to give an example in me, who desire no greater favour then to be disposed of according to my innocence in this matter. Thou hast designed indeed

D

a King.

a Kingdom for me : but let me loſe it, if ever I entertained a diſloyal thought againſt him who now enjoys it.

9. I leave it to Thee to perform thy own purpoſes ; who haſt long born with the Wicked in their unjuſt proceedings, but wilt at laſt put a ſtop to them, and ſettle the Righteous, whom they injuriouſly perſecute from place to place, in a peaceable poſſeſſion of what Thou haſt promiſed. For Thou, Lord, diſcerneſt the moſt ſecret thoughts and deſires of them both : and as Thou canſt not be deceived with ſpecious ſhows ; ſo Thou wilt not be corrupted, either by fear or favour, to pronounce an unrighteous ſentence.

10. That is my comfort; none but God, the Judge of all, can either abſolve or condemn me : and He knows ſo well the Sincerity of my heart, that I aſſure my ſelf from Him of Pro-

9. Oh let the wickedneſs of the wicked come to an end, but eſtabliſh the juſt : for the righteous God trieth the hearts and reins.

10. My defence is of God, which ſaveth the upright in heart.

11. God

11. *God judgeth the righteous, and God is angry with the wicked every day.*

12. *If he turn not, he will whet his sword; he hath bent his bow, and made it ready.*

13. *He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors.*

tection and Deliverance.

11. For He is so just a Judge, that He will defend the cause of the Righteous, and never be perswaded to take part with the Wicked; with whom He is highly displeased all the time that He forbears to strike him, and cut him off in his evill courses.

12. And if he will not repent, as he is invited by that Forbearance, he shall be punished at last with so much the greater severity; because he would take no warning, but went on confidently, notwithstanding the Vengeance he was told was preparing for him.

13. Vengeance which will certainly come, though it stay long, and not fail to doe execution: For it is decreed in Heaven, (if they do not repent,) and will pierce through the very heart of Saul, and all the rest of my fierce and outrageous Persecutors.

14. See here the folly of this Calumniator ; who wickedly plots my ruin, and hath formed most mischievous designs against my Life : which shall all miscarry, and deceive his expectation.

15. And he shall not escape so neither ; for beside the shame of not being able to compass his design, he shall suffer that himself which he laboured to doe to me. Just as you see sometimes a man fall into the Pit which was digged with his own hands ; so shall he fall upon the Sword which himself hath drawn. *1 Sam. XXXI. 4.*

16. The Mischief which with so much pains he contrived against me, shall be retorted upon that head which projected it : All his Violence and cruell Persecutions, wherewith he thought to oppress me, shall fall down (like a stone thrown into the air) upon himself, and crush him to pieces.

14. Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falshood.

15. He made a pit, and digged it, and is fallen into the ditch which he made.

16. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17. *I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most High.*

17. Which shall afford matter of perpetuall praise to me ; who will most thankfully acknowledge not onely the Power, but the just Judgment of God, and his Faithfulness to his word. With the greatest delight and joy shall my Songs celebrate the glorious Majesty of the Lord, which far surmounts our highest thoughts and thanksgivings.

PSALM VIII.

To the chief Musician upon *Gittith*. A Psalm of *David*.

ARGUMENT.

The Targum takes the word Gittith to denote, that this Psalm was to be sung to a Harp which David brought with him from Gath. Others think it to be onely a Note in Musick; or to have relation to the time of Vintage. But Theodoret looking upon it (as indeed it seems to be) as ᾠδὴν ἐν τῇ κιθάρῃ, a Psalm of triumph in God, the

of some great Victory he had gotten, I take it to have been composed by David, and delivered to the Master of the Musick in the Tabernacle, after he had overthrown that haughty insolent Giant, Goliath of Gath. Which is very agreeable to the matter of the Psalm, and a lively emblem of Christ's Conquest over our great Enemy the Devill.

1. **O** Lord, the Sovereign of the World, who art graciously pleased to own us in a peculiar manner to be thy Subjects, who can behold the Wonders of thy Works, and the wisdom of thy Providence, and not be astonished at the incomparable greatness and splendour of thy Majesty? which all the Earth proclaims with the highest praises; but cannot be contained within the spacious bounds of the Heavens, whose glorious brightness it far surpasses.

2. What an amazing Wonder is it, that Thou shouldst enable the weakest of men, to do the greatest and most praise-

1. **O** LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that

that thou mightest
still the enemy and
the avenger.

worthy things? and particularly hast now assisted me (who in comparison of Goliath am but an infant) with power and strength to subdue that mighty Giant? It is enough to confound all thy Enemies, and to stop the mouths of the most pernicious opposers of Thee and of thy People: As the far more to be celebrated Works of the *Messiah* and his Disciples, when they shall but speak the word, shall confound even the Devil himself, that great Enemy of thine, and tormentour of mankind.

*v Clag
agst wh
p. 33.*

So on other occasions thou wilt make use of Persons of an Infants-like Simplicity. Matt. 18. 3, 4. to confound & mightily try & prove ing. 1 Cor. 1. 27. & by y^e H^u same's with y^e Children shall sing to messiah, shall dust y^e insolence of y^e ruling Jew.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

3. Who are extremely stupid, if they do not most thankfully acknowledge thy singular Love to them. For when I seriously look up to thy celestiall Habitation, and consider the vastness of that admirable structure, and behold also those Lights which Thou hast placed there in beautifull order.

*v Clag
agst wh
p. 103.*

4. I know not what to say, but am perfectly astonished to think, that Thou, whose Greatness I see so visibly in the Heavens, shouldst condescend so far, as to shew such grace and favour as Thou dost to this wretched creature Man: particularly to me, who am the meanest of my Brethren. Lord, what am I, that Thou shouldst work such salvation by my hands? Nay, what is the greatest Prince in the world, that Thou shouldst thus honour him? But that Thou shouldst advance our mortal nature so highly, in *that* Son of Man, the Lord *Christ*, whom the World will vilify and despise, exceeds all wonder, and ought to be the matter of our perpetuall admiration.

5. Thou hast raised Man to such a dignity, and honoured him so highly, (particularly me, whom Thou hast used as thy Minister to punish that insul-

4. *What is man, that thou art mindfull of him? and the son of man, that thou visitest him?*

5. *For thou hast made him a little lower then the angels, and hast crowned him with glory and honour.*

6. *Thou*

ting Giant, who defied thy Armies, 1 Sam. XVII.) that he is not much inferior to the celestiall Hosts: As shall be more clearly seen in thy Son *Christ*, whom Thou hast determined to advance far above the highest Angels in Heaven; after He hath for a short space been much beneath them, by submitting Himself to a poor condition in our Flesh, that He might lay down his life for Man. (XI. Heb. 6, 7, &c.)

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

v Clag. ag. St. Whiston
p. 97, &c.

6. Whose glory is great, even in the dominion Thou hast given him over all thy creatures in this lower World: (though this be nothing comparable to the exaltation of the great Son of Man; under whose feet Thou hast put in subjection all creatures whatsoever, even those in the highest Heavens:) There is nothing here but he hath a power over it, and finds means to make it subject to his pleasure.

7. Not

7. Not onely the Beasts that are tame, such as Sheep and Oxen, but those that are wild ; even Tigers, Bears, and Lions.

7. All sheep and oxen, yea, and the beasts of the field :

8. Yea, and the Fowls of the air cannot fly so high, but he hath ways to reach them : nor can the Fishes in lakes, or rivers, or those in the deepest Ocean, exempt themselves from his dominion.

8. The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. All which moves me again to cry out and to conclude as I began, in the highest admiration of thy most powerfull Wisedom and Goodness, saying, O mighty Lord, our most gracious Governour, who can comprehend the excellent Greatness of thy Majesty ? O how transcendent is thy Loving-kindness, in all Thou hast done, and wilt doe for Man ? How loudly ought the whole world to sound forth thy Praise ?

9. O LORD our Lord, how excellent is thy name in all the earth !

PSALM IX.

To the chief Musician upon *Muth-labben*.
A Psalm of *David*.

ARGUMENT.

A Psalm which David composed, and delivered to the Master of Musick in the Tabernacle, when he was in some great Distress: (v. 13.) wherein he commemorates God's former Deliverance of him; both when he killed Goliath, and got frequent Victories afterward over the Philistins, and other Enemies of Israel. v. 11. 15.

I mention Goliath, because, among the various opinions about Muth-labben, I find none so probable as theirs, who think it hath some relation to him: to whom there are three ways of applying those Hebrew words. All of them by Almuth understand to be meant, upon the death. And then labben some think signifies the Son, that is, a great Man, as I have expounded it in my Preface to this Work. Others render it the White; that is, an illustrious, noble Person, or one famous in arms, as Goliath was. Others render it intermediate: which agrees also to that Champion, who came out and stood between the two Armies, and defied Israel, 1 Sam. XVII. 4, &c. Thus the Chaldee Paraphrase here interprets. But that this Psalm was
not

not made just after David's Victory over him, with respect meerly to his death, is apparent from the mention of Sion, v. 11. 14. which was not then in the hands of Israel. And therefore he onely calls to mind (as I said in the beginning) this Deliverance, upon some fresh occasion he had to implore the mighty assistance of the Divine power, which then first began to appear in him.

1. **I** Will acknowledg, O Lord of Heaven and Earth, thy Omnipotent Goodness, with the heartiest devotion and intire affection to Thee. Nor will I content my self to praise Thee for this last Victory alone, but on this occasion commemorate all the Wonders Thou hast formerly done for me.

2. The thoughts of which are so pleasing and delightful to me, that I cannot but be exceeding glad and leap for joy, while I celebrate with my Songs thy Supreme Majesty ; whose Power infinitely excells the united force of all creatures upon Earth.

1. **I** Will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2. I will be glad and rejoyce in thee : I will sing praise to thy name, O thou most High.

3. When

3. *When mine enemies are turned back, they shall fall and perish at thy presence.*

4. *For thou hast maintained my right and my cause, thou satest in the throne judging right.*

5. *Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.*

3. It was Thou who madest my Enemies turn their backs, and seek for safety in flight: (1 Sam. XVII. 51.) and the dread of Thee so pursued them, that they stumbled and fell down wounded, (v. 52.) and were destroyed, because they saw Thee appear against them.

4. For in that great controversy between us and the *Philistins*, (1 Sam. XVII. 9.) wherein I stood up against *Goliath*, Thou didst take my part, (as Thou hast done since in many other Battels,) asserting the Cause which I defended, and openly giving judgment on my side.

5. Thou hast given a terrible rebuke to the audacious insolence of those Nations; Thou hast cut off their daring Champion, who so impiously defied thy Armies, and cursed me by his Gods: Thou hast put them to shame, and made their names infame.

infamous to all generations.

*Philistines
is now an
to all your
my & victo-
our God,
oper.*

6. O thou insulting Enemy, who in thy own thoughts hadst compleatly devoured us, where are the utter Desolations thou threatnedst to our Country? and the Cities which thou intendedst to lay even with the ground? How vain were thy hopes, of leaving no remembrance of them but in their Ruins?

7. Such shall be the end of all the rest of my Enemies, who can never prevail against the Lord. For, though Earthly Thrones may tumble down, He and his Throne cannot possibly be disturbed, but remain fixed for ever: and his Justice is as immutable, which He will equally dispense to all.

8. For his Jurisdiction is not limited, nor can his Justice be corrupted: But the whole World is under his Government, and no

6. O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities, their memorial is perished with them.

7. But the LORD shall endure for ever: he hath prepared his throne for judgment.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9. The

wicked man is so powerfull, that he should be able to escape his Vengeance; which shall pursue every one of them, and render to them exactly according as they deserve.

9. *The LORD also will be a refuge for the oppressed, a refuge in times of trouble.*

9. And as He will punish the Wicked, be their Authority never so great; so He will preserve the Righteous, be they never so helpless. They may safely fly unto Him for Sanctuary, against the unjust Persecutions of their mighty Oppressours; and He will give them seasonable relief in all their Distresses.

10. *And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.*

10. All they that are acquainted with Thee, and with the mercifull and just methods of thy Providence, will consent to this; and, abhorring all undue ways of saving themselves in troublesome times, will heartily confide in Thee: For it was never known, that Thou, Lord, hast left any man destitute of thy Help, who hath piously
made

made his constant addressees to Thee.

11. Let them joyn therefore their Songs with mine, and praise the Lord, who dwells among us by his speciall presence in the Sanctuary. Let us make all the World know what wonderfull things He hath done for us, that they may also learn to trust in Him.

12. Who, though He may seem to wink for a time at the Cruelty of violent men, yet, will call them at last to a strict account for all the innocent blood they have shed; and for their unjust and unmercifull usage of meek and humble persons: whose cry He never forgets, (though He doth not presently answer it,) but takes a fit time to be avenged of their Oppressours.

13. In confidence of this, I cry unto Thee now, O Lord, for my seasonable Relief, in this necessitous

11. *Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.*

12. *When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.*

13. *Have mercy upon me, O LORD, consider my trouble which I suf-*

I suffer of them
that hate me, thou
that liftest me up
from the gates of
death :

condition to which my E-
nemies have reduced me. O
mercifull God, who hast de-
livered me from the greatest
Dangers, from the Lion and
the Bear, from *Goliath*, who
thought to give my flesh to
the birds and the beasts,
(*1 Sam. XVII. 44.*) from
Saul, and all others who
were ready to swallow me
up ; cast a gracious eye up-
on my present Distress, and
bring me out of it.

14. That I may
shew forth all thy
praise in the gates
of the daughter of
Zion. I will re-
joyce in thy salva-
tion.

*fair city called daughter
as Ship a man of war.
Zion strongly shild a City
1 Kings 8. 1. Ps. 38. 20, &c.*

14. That I may go into
thy Sanctuary, (which
now Thou hast placed in
Sion,) and there, in the
most frequent Assemblies of
thy people, adde this to
all the rest of thy Praises,
that Thou hast heard my
cry. O how joyfull shall I
be ! how shall I triumph,
when I magnify thy Power
in my Deliverance !

15. The bea-
sten are sunk
down in the pit
that they made :
in the net which
they hid, is their
own foot taken.

15. Which the experi-
ence I have had of thy
Goodness makes me com-
fortably expect : for I have
often seen all the designs and
contrivances of the *Phili-*

E

stins

stins and other Nations against thy people, to conclude in nothing but their own utter Ruin: Their Engines recoil upon themselves, as *Goliath* was slain by his own Sword.

16. This is a thing notorious to all, and for which Thou art renowned: By this Thou convincest the minds of those that deny thy Providence. Nor is there any thing more admirable and worthy of our meditation, then this thy righteous Judgment upon the Ungodly; when they are entangled in their own Devices, and, contrary to all expectation, bring upon themselves that Destruction which they had prepared for others.

17. This makes me confident that I am not deceived, when I look to see these wicked men, who now seek my Ruin, precipitated themselves in the pit of Destruction. Nay, so shall all those people perish

16. *The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.*

17. *The wicked shall be turned into hell, and all the nations that forget God.*

18. For

(though never so numerous) who, forgetting what God hath done to others, proceed on in the same impious designs against the innocent.

18. For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

18. For the Lord, in due time, will shew that He doth not neglect them, when they are poor and helpless ; though, for the present, He defer to relieve them. Let them patiently wait upon Him under their Affliction, and He will not fail their expectation.

19. Arise , O LORD , let not man prevail: let the heathen be judged in thy sight.

19. And may I desire Thee, O Lord, to delay no longer. O suffer not weak and wretched man to domineer on this fashion ; nay, boast of his Victories : But call all those Nations that oppose Thee to an account, and condemn them to that punishment which they deserve.

20. Put them in fear, O LORD : that the nations may know themselves to be but men. Selah,

20. Strike a terrour into them, O Lord , by some sharp Vengeance inflicted on them. Shake out of their mind the vain opinion they

have of themselves, and of their power; and make the Nations sensible, they are but frail and miserable men.

This ps. & the accordg to it is reckoned as part of y^e 9th by y^e makers, having no Title in y^e Heb^r.

PSALM X.

ARGUMENT.

It is not known by whom or on what occasion this Psalm was composed: But it is a most lively description of the Insolency of wicked Atheisticall men, when they have Power and are in Authority: which they abuse to the Oppression of the meaner or weaker sort, and make no conscience by what arts they bring their designs about. Against whom the Psalmist humbly beseeches the Divine Vengeance, and rests confident they shall be suppressed.

I. **I**T is strange, O Lord, to see Thee, who hast done us the peculiar honour to say we have Thee nigh unto us on all occasions, (IV. Deut. 7.) now withdraw Thy self to such a di-

1. **W**HY standest thou afar off, O LORD? why hidest thou thy self in times of trouble?

2. The

stance from us, that there is no sign of thy coming to our Relief. It perplexes our thoughts, and we cannot find the reason of it, that now in these grievous Streights, which seem to us the fittest opportunity, Thou dost not appear for our deliverance.

2. *The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.*

2. If our great Affliction do not move thy pity towards us, yet the intolerable Pride and insolent Rage of the Wicked, we are prone to expect, should meet with a rebuke from thy just indignation. Especially since he oppresses the Poor, who have no Friend but Thee alone; whose glory also it is, to humble arrogant men, by making those very Devices cast them down, whereby they thought to ruin others, and exalt themselves. O that we might see them fall in this remarkable manner!

*Just (old)
i.e. a good
man
enriching
self.*

3. *For the wicked boasteth of his heart's desire, and*

3. For whilst the Wicked prospers thus in all his Designs, he is not onely encouraged in

those evil courses, but glories in them, and brags that he can doe what he list. Nay, it doth not suffice him to doe evill himself, but he commends and praises the unjust Extortions and Rapines of other violent men; whom he accounts happy, though the Lord abhors them.

blesseth the covetous, whom the LORD abhorreth.

4. But it is to no purpose to tell him how the Lord abhors them; for, scornfully rejecting all such good admonitions, he will not so much as inquire and consider whether there be a God or no: but rather boldly concludes there is no God; or, if there be, that He cares not what we doe.

4. The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts.

5. And therefore, though all his buisiness be to molest and torment his neighbours, and he is always bringing forth some mischief or other; yet that Thou wilt judge him for it, is the farthest thing from his thoughts. And as for those

5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

men that are his adversaries,
he contemns them all, and
values them not a straw.

6. He hath said
in his heart, I shall
not be moved: for
I shall never be in
adversity.

6. He confidently pro-
mises himself that none shall
be able to disturb him, and
rests secure he shall always
be thus prosperous: which
makes him resolve he will
never alter his wicked
course of life, let God or
man doe what they can a-
gainst him;

7. His mouth
is full of cursing,
and deceit, and
fraud: under his
tongue is mischief
and vanity.

7. Nor stick at any thing
that may serve his ends:
for he makes no conscience
to call for one Curse after a-
nother upon himself, to
confirm those Oaths or Pro-
mises which he never in-
tends to keep; but by this
impious means to deceive
and cheat those that rely
upon his word. He speaks
very fair, but it is onely to
hide the mischievous wic-
kedness which lurks in his
heart.

8. He sitteth in
the lurking-places
of the villages: in the
secret places doth

8. And if he cannot this
way compass all his designs,
he makes no scruple to rob
and kill upon the high-way:

near unto which he lurks, and in covert places, where no body sees him, shoots at the innocent traveller; especially when he sees he is defenceless, and hath none to help him.

9. He lies as close as a Lion in his den; and is as cruel when he hath caught his prey. A Fowler is not more cunning to draw the birds to his net, then he to get poor helpless men into his power, that he may devour them.

Person

10. For he can counterfeit himself (if occasion serve) to be a harmless Traveller; and look so humbly and innocently, that the poor man, on whom he intends to seize, suspecting no danger, will lie the more open to his sudden and violent assault.

11. From which God himself, he thinks, will not protect him. They call Him (saith he within his heart) the Omnipotent, and the Poor commit them-

he murder the innocent: his eyes are privily set against the poor.

9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.

11. He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.

12. Arise,

ſelves unto Him : But what cares He for them ? He regards them not, and will never call me to any account for what I have done againſt them.

12. *Arife, O LORD, O God, lift up thine hand: forget not the humble.*

12. Confute theſe Blaſphemies, O Lord ; and delay no longer, O thou Omnipotent Judg of the world, to appear in juſt diſpleaſure againſt them. Stretch forth thy hand to confound theſe violent Oppreſſours, and to relieve all thy afflicted Servants.

13. *Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require it.*

13. What is it, but thy long-ſuffering, and bearing ſo much with them, that makes the Wicked thus inſolently deſpiſe Thee ? He concludes Thou wilt never puniſh him, becauſe Thou art ſo patient with him.

14. *Thou haſt ſeen it, for thou beſt holdeſt miſchief and ſpite to requite it with thy hand : the poor committeth himſelf unto thee, thou art the helper of the fatherleſs.*

14. I doubt not, indeed, that Thou takeſt notice of their Villany, and that Thou wilt requite them in their kind, for all the miſchief and vexation of which they have been the Authours. The Poor have reaſon to commend

commend their Cause to Thee ; and to expect that Thou wilt doe them right, who art the Protectour of the weak and the friendless, who have nothing to rely upon but thy Goodness.

15. But the Wicked will never believe this, as long as they are able to doe mischief ; and therefore I beseech Thee to despoil them of all their power to hurt and oppress thy people. Be avenged on them for their Wickedness, after which they fancy Thou wilt not enquire ; and let there be no footsteps of it remaining.

16. Thou *canst* easily doe it, being the same Everlasting King, by whose authority and power the seven impious Nations were expelled out of this Land.

17. And I believe Thou *wilt* doe it, O Lord, who hast so often since granted the desire of the afflicted. Thou wilt dispose their

15. Break thou the arm of the wicked, and the evil man: seek out his wickedness till thou find none.

16. The LORD is King for ever and ever: the heathen are perished out of his land.

17. LORD, Thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause

*cause thine ear to
hear :*

heart humbly to wait upon
Thee, and then vouchsafe
them a favourable audi-
ence ;

18. *To judge
the fatherless and
the oppressed, that
the man of the
earth may no more
oppress.*

18. When they pray
Thee to assert the right of
the Fatherless, and other
poor helpless people, and
to punish their insolent Op-
pressours : that those Ty-
rants, sprung out of the
Earth, and who deserve to
be tumbled down thither
again, may be no longer
terrible to them.

*4th Attrib-
cal tyran-
izing opp-
ressor*

PSALM XI.

To the chief Musician. A Psalm of David.

ARGUMENT.

*This Psalm, the Title tells us, was composed by
David : And very likely (as Theodoret
and others conjecture) when Saul persecuted
him ; and some advised him to seek his
safety in Flight. Or rather, when Saul
began to have evill designs against him, and
he was invited by some, who pretended
Friendship*

Friendſhip to him, to a place of ſafety in the mountainous Country of Judæa. When he came to the Crown, he delivered it to the Maſter of Muſick in the Tabernacle, to be ſung there in remembrance of what then paſſed between his Friends, him, and God Almighty, in whom he placed his hope.

1. **I**T is not in Fortreſſes
or Friends that I place
my confidence and hope
for Safety, but onely in the
Lord, who hath anointed
me his King. On Him I re-
ly; and therefore do not
put me in fear, and bid me
fly away thus ſpeedily, like
a timorous Bird before the
Fowler, to your place of
Security.

2. Behold, ſay you, the
Danger wherein thou art is
no leſs imminent, then
when a Fowler hath bent
his bow, and fitted his ar-
row upon the ſtring, and,
lying cloſe, hath the Bird
in his eye whom he means
to ſhoot: For juſt ſo have
Saul and his wicked Coun-
fellours laid their plot on a
ſudden to deſtroy thee.

1. **I**N the LORD
put I my
truſt: how ſay ye
to my ſoul, Flee
as a bird to your
mountain?

2. For lo, the
wicked bend their
bow, they make
ready their arrow
upon the ſtring;
that they may pri-
vily ſhoot at the
upright in heart.

3. If

3. If the foundations be destroyed, what can the righteous doe?

*my Enemy break thro
all yr standing Rul^y of
Justice; & what have I,
who have punctually ob-
serv'd th^r Rul^y, don't
to deserve so ill Treatment.*

4. The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eye-lids try the children of men.

3. And if men have no regard to Laws and publick Decrees, which are the foundation of humane Society, but will boldly violate all known and standing Rules of Justice and Truth; what security can an honest man have? or what should he doe, but make hast away from this Court, where they act so arbitrarily, and are so perfidious?

4. My answer is, that the World is not governed by Chance, nor can men carry things just as they please: But the Lord, into whose holy Palace no unjust counsels can possibly enter, and whose Throne is infinitely above that of the highest King on Earth, He, I say, is the Supreme and most Righteous Ruler of all affairs; and no mischief can be so secretly contrived, no wicked design so artificially dissembled, but it lies open before His eyes, and He sees thorough it: nor need He take any pains

pains to discover it; for at the firſt glance, as we ſpeak, He perfectly diſcerns how all men are inclined, and looks to the very bottom of their hearts.

5. And He may think fit to try the Fidelity of him whom He knows to be upright, by many Adverſities; that He may afterward give him the more illuſtrious teſtimonies of his Approbation and Love. But whatſoever ſucceſs the Wicked and he that delights in doing miſchief may have for the preſent, he is moſt hateful to God; and He will without fail ſeverely puniſh him, for abuſing his power to oppreſſion and violent dealing.

6. The Wicked may think themſelves very ſecure, becauſe they are ſo cunning and ſo ſtrong; but how can they defend themſelves againſt the Lord? who hath innumerable ways to inveigle them when they leaſt think of it; and

5. *The LORD trieth the righteous: but the wicked and him that loveth violence his ſoul hateth.*

6. *Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup.*

7. For

can as unexpectedly overthrow all their Forces, as, when the Heavens are most serene, a sudden Storm of thunder and lightning and tempestuous blasts arises, and tears up the Trees by the roots. Thus the *Sodomites*, thus the *Egyptians* perished; and such measure will the wise Dispenser of all punishments mete to these violent Oppressours.

7. For the righteous LORD loveth righteousness, his countenance doth behold the upright.

7. For the Lord, who is just in his own nature and in all his ways, loves none but those who are like Himself: and therefore He will plague all injurious persons, but with special favour defend and reward all Upright men, who steadfastly keep (notwithstanding all the Injuries they receive) in the paths of Righteousness.

P S A L M XII.

To the chief Musician upon *Sheminith*. A Psalm of *David*.

A R G U M E N T.

This Psalm was composed by David, and delivered to the Master of Musick in the Tabernacle, to be sung as the VI. Psalm upon the Harp with 8 strings. The occasion of it is not expressed, but it is a sad Complaint of the corrupt Manners of that Age; (especially of the Court of Saul, v. 3.) in which it was hard to find an honest plain-dealing man, in whom one might confide. Some think it aims partly at Doeg, and such like Courtiers; partly at the Ziphites, and such perfidious people in the Country, who, promising him their Friendship, (as Theodoret understands it,) would have most basely betrayed him unto Saul, his declared Enemy.

I. **L**ORD, be Thou my Safeguard, for there is no such thing as Kindness and Friendship to be found among men: I dare trust my self with none of them; for there is not so much as

I. **H**ELP LORD, for the godly man ceaseth; for the faithful fail from among the children of men.

2. They

any Truth and Honesty left in the world.

2. *They ſpeak vanity every one with his neighbour: with flattering lips, and with a double heart do they ſpeak.*

3. *The LORD ſhall cut off all flattering lips, and the tongue that ſpeaketh proud things.*

4. *Who have ſaid, With our tongue will we prevail, our lips are our own: who is Lord over us?*

2. One Neighbour cannot with ſafety believe another: they are all Liars and Diſſemblers, pretending fair in words, but meaning quite otherways.

3. This Vice hath ſpread it ſelf ſo univerſally among us, that it cannot be rooted up, but onely by the hand of Heaven: which will deſtroy theſe peſtilent Deceivers; who ſpeak alſo big and blaſphemous words, whereby they daunt thoſe that are below them.

4. We will have the better, ſay they, of all thoſe that oppoſe us; and our Tongues are the weapons whereby we will get the victory. They are our own; who ſhall hinder us from employing them to ſupplant whom we pleaſe? Whether it be true or falſe which we ſay, what is that to any body? or who ſhall call us to an account for it?

5. That will the Lord ; whom the sighs, and tears, and miserable groans of those poor wretches, who are oppressed by your Calumnies, have moved to resolve to take a speedy Vengeance on you. He hath absolutely determined to rescue and deliver them from your snares and fraudulent practices : you may puff and storm as much as you please, but shall not be able to hinder it.

6. For the Promises of God are not deceitfull, like yours ; but sincere, and void of all guile: The purest Silver, refined to the greatest perfection, is not more free from Dross, then they are from all mixture of Falshood.

7. I am confident, O Lord, Thou wilt perform them, and not suffer thy words to fail. Thou wilt ever preserve him that confides in Thee, from this perverse generation, how oft soever they renew their attempts against him.

5. *For the oppression of the poor, for the sighing of the needy, now will I arise, (saith the LORD) I will set him in safety from him that puffeth at him.*

6. *The words of the LORD are pure words ; as silver tried in a furnace of earth, purified seven times.*

7. *Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*

8. *The*

8. *The wicked walk on every side, when the vilest men are exalted.*

8. Which will make the Wicked not know which way to turn themselves ; but be ready to burst with anger and vexation, when they see those poor men, whom they contemned and vilified, not onely preserved, but, exalted by thy favour to dignity and honour.

PSALM XIII.

To the chief Musician. A Psalm of David.

ARGUMENT.

This Psalm was composed by David, and delivered to the Master of the Musick in the Tabernacle. It is not known to what time it relates ; but by the matter of it we understand he was in some great Distress when he indited it ; either by the Persecution of Saul, or of Absalom. Theodoret thinks the latter ; and gives this reason for it. That the Trouble which Saul gave him was before his great Sin, and so he was full of confidence : but that of Absalom was

after it, which made him cry out in this dolefull manner.

1. **W**HAT a sad condition is this, O Lord, into which I am fallen, and in which thou seemest to neglect me? I have waited a long time for some glimpse of thy Favour : but can see no sign of Deliverance ; nor tell how long Thou intendest to delay it.

2. O how afflictive is it, that there is no end of my anxious thoughts ! but I am always casting in my mind, with a heavy heart, where I shall shift for my life ; and can think my self in no place secure. The power of my Enemy is very great, and threatens, like a tempest hanging over my head, every moment to fall upon me. O when shall I see it dispersed !

3. Thus I sigh perpetually to Thee, O Lord, the Omnipotent Ruler and just Judge of the World ; beseeching Thee to commiserate

1. **H**OW long wilt thou forget me, O LORD, for ever? how long wilt thou hide thy face from me ?

2. How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me ?

3. Consider, and hear me, O LORD my God : lighten mine eyes, lest I sleep the sleep of death.

4. Lest

my Affliction, and, as Thou haſt done often, to answer my Prayer. Thou ſeeſt with what Dangers I am incompaſſed, and how forlorn and diſmall my condition is : indue me with wiſedome and circumspection, that I may eſcape theſe Dangers; and revive and chear me under theſe ſad Afflictions, leſt my ſpirit ſink within me, or the Enemy deſtroy me.

4. *Leſt mine enemy ſay, I have prevailed againſt him; and thoſe that trouble me rejoyce when I am moved.*

4. Let not him that perſecutes me boaſt of his ſucceſs; as he certainly will, unleſs Thou affordeſt me thy conduct and comfort: which I humbly again implore; that they who joyn with him may not have the pleaſure to ſee me fall, and inſult over my Miſery.

5. *But I have truſted in thy mercy, my heart ſhall rejoyce in thy ſalvation.*

5. I am unworthy indeed of thy Favour; but hope Thou wilt magnify thine own Mercy : in which I have placed ſuch an intire confidence, that I perſwade my ſelf, I ſhall have the joy to ſee Thee deliver

me out of all these Distresses.

6. Which shall be acknowledged with the most chearfull Hymns of Praise and Thanksgiving to the Lord ; who hath dealt so well with me, as to render to me, not according to my Merits, but , according to my hope and trust in his inconceivable Mercy.

6. I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

To the chief Musician. A Psalm of David.

ARGUMENT.

This Psalm (which was composed, as the foregoing, by David, and delivered by him to the Master of Musick in the Tabernacle) may probably refer, though it be not in the Title expressed, to the universall Apostasy of the people, in the Rebellion of Absalom, from the Allegiance they owed to him, and from the Duty they owed to God. as also to the great sin of unbelief in God & of Truth which is the seed of unbelief in Christ & his Ap^l. Rom. 3. 10, &c.

I. THE

1. **T**HE fool
bath said
in his heart, There
is no God : they
are corrupt, they
have done abomi-
nable works, there
is none that doeth
good.

2. The LORD
looked down from
heaven upon the
children of men,
to see if there were
any that did un-
derstand, and seek
God.

3. They are all
gone aside, they
are all together be-
come filthy : there
is none that doeth
good, no not one.

4. Have all the
workers of iniquity

1. **T**Hough the Wicked
are not yet so im-
pudent, as openly to deny
God with their mouths ;
yet such is their abominable
filthiness, so shameless are
they in their wickedness, so
universally depraved, that
their secret thoughts sure
are, God takes no notice of
what they doe ; or, that
He will not judge them
for it.

2. But let them know,
that He exactly observes
them ; and that all the
ways of the sons of men are
naked and bare before his
eyes : though, alas ! there is
nothing now to be seen, but
ignorance and contempt of
his Majesty.

3. The whole Nation hath
lost all sense of their Duty ;
and, like a body without
a spirit, is so rotten and pu-
trefied, that it is hard to
find so much as one that
hath any sense of Goodness
in him.

4. Strange ! that they
should all be thus senseless,

*all the
crown of
Salom, a
hundred a
year, &c.
Xt. &c.
the Lord*

as not onely to injure and
oppress my poor innocent
people, but to be cruel and
void of all pity toward them;
and to throw off likewise
all Religion !

no knowledge ?
who eat up my
people as they eat
bread, and call not
upon the LORD.

*Good fel.
to win af-
fect with;
miser &
less of us
but, but
is was a
miserable
are for God
I not yet
for the same
sin, yet
to him; so
with prayer;
I hope, na
we offend
I afraid
refuge it.
we fear too
unreasonable
of it for
our cause.*

5. What a terrour will it
be to them, to see the Di-
vine Vengeance seize on
them, when they think
themselves most secure? For
He, who is the righteous
Judge, will not desert those
who are faithfull to Him,
but graciously deliver them.

5. There were
they in great fear :
for God is in the
generation of the
righteous.

6. Your confusion, O
ye Atheisticall fools, will be
the greater, because you
mock'd and jeer'd at that
poor despicable party of
men, who resolved to ad-
here to Piety and vertuous
Loyalty ; and to wait pati-
ently upon God, and trust
in Him alone for safety.

6. You have
shamed the counsel
of the poor ; be-
cause the LORD
is his refuge.

7. Who is mighty to
save, whatsoever you think,
and resides, by a speciall
token of his Presence, in
mount Sion. O that it
might please Him to send
us Deliverance from thence,

7. O that the
salvation of Israel
were come out of
Zion ! when the
LORD bringeth
back the captivity
of his people, Jacob
shall rejoyce, and
Israel

Pſalm XV.

the Book of PSALMS. 73

Israel ſhall be glad.

and to reſtore us again to the happy injoyment of that place, from whence we are baniſhed ! It would turn our ſad Lamentations into the moſt chearfull Thankſgivings ; and fill not onely *Judah*, but all the Tribes of *Israel*, with Joy and gladneſs. 2 Sam. XIX. 9, &c.

PSALM XV.

A Pſalm of *David*.

ARGUMENT.

This Pſalm, in which he excites the people to the ſtudy of ſolid Vertue, was compoſed by David, either when he brought the Ark to mount Sion ; (2 Sam. VI.) or when he was reſtored thither again, (as he deſired in the concluſion of the foregoing Pſalm,) after the Rebellion of Abſalom, 2 Sam. XIX. Then it was very ſeaſonable to admoniſh them to live better ; as became thoſe who were under the Government of God, (as Theodoret excellently ſpeaks,) and had

had received such a great Deliverance from Him.

1. **L**ORD, what an Happiness is it, that Thou wilt be pleased to dwell among us in this Mountain, wherein Thou hast pitcht thy Tabernacle ! But who shall have the honour to be admitted into thy society, and enjoy all the privileges of a true Worshipper of Thee ?

2. I hear Thee answer, (methinks) as if a voice came from thy holy Oracle, saying, Not all that are descended of *Abraham* ; nor every one that offers me Sacrifices, and observes my appointed Rites : but he who compleatly endeavours to please me in all the parts of a holy life, exercising Justice and Mercy to his Neighbour, as well as Piety to Me ; and taking care he wrong not his Neighbour in words, no more then in deeds.

1. **L**ORD, *who shall abide in thy tabernacle ? who shall dwell in thy holy hill ?*

2. *He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.*

3. He

3. He that
*backbiteth not
with his tongue,
nor doeth evil to
his neighbour, nor
taketh up a re-
proach against his
neighbour.*

4. In whose
*eyes a vile person
is contemned; but
he honoureth them
that fear the
LORD: he that
swareth to his
own hurt, and
changeth not.*

5. He that put-
*teth not out his
money to usury, nor
taketh reward a-
gainst the innocent.
He that doeth
these things shall
never be moved.*

3. He that doth not a-
buse his tongue to Calum-
ny and Detraction; nor
is any other way injurious
to his Neighbour: who nei-
ther reproaches his Neigh-
bour himself; nor light-
ly believes, increases, or
spreads the Reproaches
which are begun by o-
thers.

4. Who never courts
men for their Riches and
Power, if their Wickedness
makes them despicable;
but honours those who are
truly Pious, though never
so Poor: And who hath
such a respect to Religion,
that whatsoever he promi-
ses by Oath, he will per-
form; though he loses never
so much by keeping his
faith.

5. He who orders his
private affairs so exactly,
that he makes no gain of
the Money he lends to his
poor Brethren: (XXII. *Exod.*
25. XXIII. *Dent.* 19, 20.)
And behaves himself so
well, when he is in publick
office,

office, that no Gift can corrupt him to condemn the innocent, or absolve the guilty. He that lives after this manner, need never fear to fall from my Favour.

PSALM XVI.

Michtam of David.

ARGUMENT.

A most excellent Psalm of David, more pretious than any Jewel; and worthy to be inscribed on a Marble Pillar, to endure to all posterity. For beside admirable expressions of his Faith and Confidence in God, (though he was most violently persecuted by Saul, and forced to fly into forrein Countries,) it contains a Prophecy of the Resurrection of our Lord Christ from the dead.

I. **T**HOU seest, O most mighty God, with what Dangers I am compassed: Defend and protect

I. **P**Reserve me, O God: for in thee do I put my trust.

2. O

me, I beseech Thee, for I depend upon Thee alone for Safety.

2. O my soul, *thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;*

2. I ever did so, as my conscience testifies; and therefore I hope Thou wilt still continue my gracious God. Not that I can merit any Favour of Thee, or, by any good that I can doe, requite thy Kindness to me:

3. *But to the saints that are in the earth, and to the excellent in whom is all my delight.*

3. But if Thou wilt be pleased to protect me, I will imploy all my power (when I come to the Throne) to protect the Pious in the land: worthy men, who excell in Vertue, shall be preferred and honoured; for they are the persons who are most dear to me, and in whose company alone I delight.

4. *Their sorrows shall be multiplied that hasten after another god: their drink-offerings of bloud will I not offer, nor take up their names into my lips.*

4. They multiply Idols, (here in this place whither I am driven, 1 Sam. XXVI. 19.) and are zealous in the service of another God: But I will never forsake Thee, by partaking with them in their abominable Sacrifices, (in

(in which the blood of men is offered,) nor by swearing by the name of any of their false Gods.

*is knowledge
of
Law I look
at most
valuable Tre-
sures*
5. The Lord of Heaven and Earth is the God whom I serve : He, who is the supreme Dispenser of all things, hath given me a Kingdom for my portion, where He himself is worshipped ; and He will defend and maintain my title to it, while I adhere to Him.

6. As I am resolved to doe : For there is no place so pleasant as that where He is worshipped ; no Country comparable to that (for all manner of good things) which He hath settled upon me, though I am not yet possessed of it.

7. I will therefore praise the Lord, and acknowledg his Love ; who hath hitherto guided me to behave my self so prudently, that my Enemies have not been able to surprize me. In the darkest night of Affliction,

5. *The LORD*
is the portion of
mine inheritance,
and of my cup :
thou maintainest
my lot.

~ *Shankar V. 4. p. 391.*

6. *The lines*
are fallen unto me
in pleasant places ;
yea, I have a goodly
heritage.

7. *I will bless*
the LORD, who
hath given me
counsel : my reins
also instruct me in
the night seasons.

when I could not see my way, He hath secretly inspired my mind with wise thoughts, and admonished me what course to take for my preservation.

8. *I have set the LORD always before me : because he is at my right hand, I shall not be moved.*

8. This hath ever been my practice, to conceive God always present to me : And since He is still nigh to support and defend me, the fiercest assaults of my Enemies shall never be able to deject me from that Dignity which He hath designed for me.

9. *Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope.*

9. In confidence of which I feel, not onely a perfect satisfaction, but, joy and triumph of heart. My tongue cannot but boast of it ; and, be my condition never so weak and low, I shall rest in hope to be raised up again.

10. *For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy one to see corruption.*

10. For Thou wilt not suffer me to remain always in this forlorn condition, nor let him, whom Thou hast anointed to be thy King, be destroyed by Saul : much less let that Great King perish,

perish, (*whom Thou hast promised of my Seed ;*) but though they kill Him, and lay Him in his grave, Thou wilt take Him from thence, and raise Him from the dead, before his body be in the least corrupted.

II. Thou wilt shew me the way to escape out of all these Dangers, (*and doe much more for the Messiah, who, being raised from the dead, shall live eternally ;*) and not onely preserve my Life, but satiate me with Joy, when thy Favour hath settled me on the Throne, by that Almighty power which is able to dispense everlasting Happiness ; and will certainly exalt the Messiah to reign at thy right hand in endless joy and pleasure, after all his grievous Sufferings.

II. Thou wilt shew me the path of life : in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

P S A L M XVII.

A R G U M E N T.

A Prayer of David ; wherein he humbly represents to God his innocence in those things whereof he was accused , (of affecting the Kingdome, I suppose, and seeking the Life of Saul, 1 Sam. XXIV. 9.) and therefore beseeches Him to grant him deliverance from his Persecutours and Calumniatours , (Saul, it is most likely, and those that set him on.) See Theodoret.

1. **H**ear the right , O LORD , attend unto my cry ; give eare unto my prayer , that goeth not out of feigned lips.

2. Let my sentence come forth

1. **I** Am oppressed , O Lord, with such false Accusations, that I have no way but to appeal to Thee, who art the righteous Judg of the World ; beseeching Thee to deal with me according to the justice of my Cause. It is my most earnest request to Thee ; and I desire no favour of Thee, if these lips have spoken any deceitfull words against Saul, or do now dissemble with thy Majesty.

2. Who hast long suspended thy sentence, and let my

my Enemies pursue me, as if I was guilty: But I humbly intreat Thee at last openly to acquit me; and to shew, that Thou regardest the Greatness of no man's person, but onely his Uprightness and Integrity.

3. Thou art privy to the inmost thoughts of my Heart; in my greatest Retirements Thou seest what I design; and hast tried me also (as Gold in the fire) by many Afflictions, which Thou didst never find to make me think of any unlawfull courses for my Preservation: but still I have been what I pretended, and my words and secret thoughts have always agreed together.

4. I know what men are apt to doe in such circumstances; but the respect I bear to thy Commandments hath preserved me from those murtherous practices, which the violent man would have boldly at-

from thy presence: let thine eyes behold the things that are equall.

3. *Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me, and shalt find nothing: I am purposed that my mouth shall not transgress.*

4. *Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.*

5. *Hold*

tempted. (1 Sam. XXVI. 8.)

5. *Hold up my goings in thy paths, that my footsteps slip not.*

5. And I beseech Thee still confirm me in this resolution ; that no Temptation may make me forsake that tract of Vertue in which I have hitherto persisted ;

6. *I have called upon thee, for thou wilt hear me, O God : incline thine ear unto me, and bear my speech.*

6. And in which I doubt not to be safe : For I have never yet cried unto Thee, but Thou hast granted my request, and wilt not now, I hope, refuse to condescend unto it ; but admit of this Appeal which I make to Thee, and doe me right.

7. *Shew thy marvellous loving kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them.*

7. Thy Mercy will appear most wonderfull in my Preservation from this imminent Danger wherein I am. Magnify it therefore, O Thou whose property it is to interpose thy mighty Power, for the Deliverance of such as confide in nothing but thy omnipotent Goodness, from those who rise up against them to destroy them.

8. I commend my self to thy watchfull Providence; beseeching Thee to defend me with the same care, that we do that tender part in the midst of our Eye. As a Hen covers her Chickens under her wings, from the ravenous Bird that hovers over them to devour them:

9. So do Thou, O Lord, protect me (who fly unto Thee for safety) from the Wicked that are about to seize on me and spoil me; from those deadly Enemies which have beset me round, with eager desires and hopes to destroy me.

10. Who are so stult with worldly Goods, and have thriven so long in their ungodly courses, that they are grown extream proud of their power: and not onely haughtily threaten my Destruction, but presumptuously brag as if they had already accomplished their desire.

8. *Keep me as the apple of the eye: hide me under the shadow of thy wings,*

9. *From the wicked that oppress me, from my deadly enemies, who compass me about.*

10. *They are inclosed in their own fat: with their mouth they speak proudly.*

11. They have now compassed us in our steps: they have set their eyes bowing down to the earth;

11. And indeed they *ways & plots* have now gotten me and *& contriving* my followers into a very *our ruin, &* great Streight: (1 Sam. *their look* XXIII. 26.) and which *are given* way soever we turn our *& demand* selves, we are in danger to fall into the hands of those who have stedfastly resolved our utter Ruin.

12. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

12. No Lion can be more desirous to tear a Lamb in pieces, then Saul is to make a prey of me. Like a young Lion in his den, he watches when an opportunity will offer it self that he may fall upon me. (1 Sam. XXIII. 7, 8. XXIV. 2, &c.)

13. Arise, O LORD, dis appoint him, cast him down: deliver my soul from the wicked, which is thy sword;

*who with thou gu-
nists others.*

13. Delay no longer therefore, O Lord, but speedily appear to defeat him. Throw him down to the ground, when he thinks to fall upon me: and though Thou hast suffered the Wicked to wound me sorely, yet let him not kill me, who depend upon thy Power, which is able to deliver me.

14. From men which are thy hand, O LORD,

14. He hath many, I know, that joyn with him

to destroy me; but they are onely mortal men, O Lord, who can doe nothing but what Thou permittest them, for my correction: worldly men, who look no farther then this present Life; and desire no other satisfaction, but to be very rich, to have a numerous Posterity, and to leave them great Estates, when they can enjoy them no longer.

15. Which prosperity I do in no wise envy them, but think my self happy that I can approach into thy presence, and with a good Conscience wait for thy Favour: nothing doubting, but when Thou shalt shew Thy self in thy Majesty and Power, it will be abundantly to my satisfaction.

from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

as when abundance of riches is taken away, with your own luxury, & other vices heart corrupted

15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

as you I trust, y^t my appearing before y^e Ark of thy presence shall be an earnest of my more perfect

enjoyment of Thee, wⁿ I shall awake out of y^e grave, be like Thee, & have nothing farther to desire.

P S A L M XVIII.

To the chief Musician. A Psalm of *David*,
the Servant of the LORD, who spake
unto the LORD the words of this Song,
in the day that the LORD delivered him
from the hand of all his Enemies, and from
the hand of *Saul*: and he said,

A R G U M E N T.

A Psalm composed by David, (whom the Lord chose to serve Him in governing the Children of Israel,) and delivered by him to the Master of the Musick in the Tabernacle, for a perpetuall Commemoration of God's gracious Care over him and Preservation of him, through the whole course of the long Persecution and Opposition he met withall, before he could get the Kingdome. For which singular Providence, he still gave particular thanks to God after every Deliverance or Victory which He vouchsafed him: but at last (so great was his Piety) he made one generall Acknowledgment of God's Goodness to him, when he was peaceably settled upon his Throne, in delivering him from the Philistins, the Syrians, and other Nations who rose up against him; (and that in a miraculous manner, as he describes it v. 13, 14, &c. where Theodoret observes, that in

*his time God ſcattered the Enemies of
Chriſtians by the like dreadful Tempeſts ;)
but eſpecially from Saul, who (as he was
the firſt, ſo) was the moſt violent, implaca-
ble and dangerous of all his Enemies.*

The ſenſe of the Pſalm is this.

1. **I** Love Thee, O Lord,
to whom I owe my
Safety and Preferment, with
the moſt paſſionate and ar-
dent affection : and I will
never ceaſe to love Thee
thus, as long as ever I
live.

2. For it was not the
Caves and Lurking-places,
(1 Sam. XXII. 1. 5. XXIII.
23.) nor the Fortreſſes and
ſtrong Holds, (XXIII. 14.
19. 29.) the Rocks and
impregnable Forts, (XXIV.
2.) the high Mountains and
ſteep Hills to which I fled,
(XXVI. 1.) that preſerved
me from my Enemies ; but
the Lord Almighty, whom
I made my Refuge, and
whom I acknowledg for
my Deliverer : To his gra-
cious Providence and pow-

1. **I** Will love thee,
O LORD my
ſtrength.

2. The LORD
is my rock, and my
fortreſs, and my
deliverer ; my
God, my ſtrength
in whom I will
truſt, my buckler;
and the horn of
my ſalvation, and
my high tower.

erfull Protection I ascribe my Safety ; (and will never confide in any other Security ;) He defended me in the most dangerous Assaults of my Enemies ; He repelled all their Forces , and placed me out of the reach of their Violence.

3. *I will call upon the LORD, who is worthy to be praised : so shall I be saved from mine enemies.*

3. Praised therefore be the Lord , unto whom I humbly commended my self by Prayer (as I mean to do always) in my Distresses , and He delivered me from all my Enemies.

4. *The sorrows of death compassed me, and the floods of ungodly men made me afraid.*

4. When there appeared no way for my Escape, but they thought they had me as sure as a Bird taken in a Net ; when whole Troups of ungodly men came pouring in upon me, as a Torrent, that threatned to sweep me quite away ;

5. *The sorrows of hell compassed me about : the snares of death prevented me.*

5. When I had no more power to help my self, then a dead man bound hand and foot in his grave ; (so suddenly was I intangled in their deadly snares,

I Sam.

I Sam. XXIII. 26.)

6. This was my Belief in ſuch grievous Streights: I made my uſuall Addreſſes to the Lord, and with great earneſtneſs ſupplicated my moſt mercifull God, who had ſo often delivered me: And, though He be ſo infinitely above us in his heavenly Palace, He did not deſpiſe my Petition, but it was admitted into his preſence, and found a gracious audience.

7. For He inſtantly appeared in a ſenſible manner to confound my Enemies; who ſaw his wrathfull Diſpleaſure in the dreadful Tempeſt which fell upon them, and made the very Earth tremble under them.

8. There was nothing to be ſeen but ſuming Smoak and devouring Fire; which at his command ſhot out burning Coals among them.

9. His glorious Majeſty alſo viſibly ſhewed it ſelf, bowing the Heavens, (the

6. In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

7. Then the earth ſhook, and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8. There went up a ſmoak out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9. He bowed the heavens alſo, and came down: and

*Holy of
23, 4, 5, 6
Hrawn.*

*and darknefs was
under his feet.*

10. *And he
rode upon a che-
rub, and did flie:
yea, he did flie
upon the wings
of the wind.*

11. *He made
darknefs his secret
place: his pavilion
round about him
were dark waters,
and thick clouds
of the skies.*

12. *At the
brightness that
was before him,
his thick clouds
passed, hail-ftones
and coals of fire.*

13. *The LORD
also thundred in
the heavens, and
the Higheft gave
his voice; hail-
ftones and coals
of fire.*

place of its refidence,) and
coming down in a thick
Cloud, which was fpreed
as a carpet under it.

10. Some of the princi-
pal Angels were its Chari-
ot, wherein it rode very
swiftly; and a rapid Wind
was the token of their
prefence. (2 Sam. V.
24.)

11. A great Darknefs
obfcured it; for round a-
bout it were the reft of the
heavenly Minifters, difpofed
to attend upon it in watry
Vapours, and thick Clouds
of the sky.

12. Who, going forth
from His glorious prefence,
fent Hailftones and Coals
of fire (as in the days of
Joshua, X. 11.) in the face
of my Enemies.

13. Which were follow-
ed with fuch terrible
Thunder, (like that in the
days of *Samuel*, 1 Sam. VII.
10.) mixed with more
Hailftones and fiery Exha-
lations, as declared the
greatnefs of his Majesty,
and

and the mightineſs of his Power.

14. Theſe were the Arrows wherewith He ſcattered them: there needed no other Darts to diſcomfit them.

15. For even the Earth it ſelf was rent and torn by them; they cleft it aſunder, and penetrated ſo deep, that the ſecret Abyſſes of it were diſcovered through the breaches that were made; when Thou, O Lord, in great indignation didſt rebuke my Enemies.

16. Nothing but ſuch a Power from above could have preſerved me; which the Lord was pleaſed graciously to extend to me: He laid hold on me, and kept me from ſinking; He ſnatcht me out of many and great Dangers, which like a Deluge were ready to overwhelm me.

17. He delivered me, firſt from that mighty Giant Goliath; and then from

14. Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15. Then the channels of waters were ſeen, and the foundations of the world were diſcovered, at thy rebuke, O LORD, at the blaſt of thy noſtrils.

16. He ſent from above, he took me, he drew me out of many waters.

17. He delivered me from my ſtrong enemy, and from

from them which hated me: for they were too strong for me.

Saul, whose power I was not able to withstand; and afterwards from the *Philistins* and *Syrians*, and many other Nations, whose Forces were far superiour unto mine, and whose Hatred instigated them to doe all they could to destroy me.

18. *They prevented me in the day of my calamity: but the LORD was my stay.*

18. When I was weak and unable to resist, they suddenly invaded me; but the Lord would not suffer them to overthrow me: (1 Sam. XXIII. XXIV. &c.)

19. *He brought me forth also into a large place: he delivered me, because he delighted in me.*

19. But brought me out of those Streights into a state of perfect Liberty. He delivered me, (when they thought they had pent me up so close that I could not escape them,) because He had a Kindness for me.

20. *The LORD rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me.*

20. He knew also that I was unjustly persecuted: and therefore rewarded me according to the Integrity of my heart, and the Purity of my actions; which were never guilty of that whereof they accused me.

21. For

21. For I never took any unlawfull courses for my Deliverance; but when *Saul* fell into my hands, I would not kill him, because he was the Lord's anointed. (*1 Sam. XXIV. 10.*)

22. For I laid His Precepts before me, as the Rule of my Actions; and did not bid them stand aside, when it seemed to be my interest not to observe them.

23. But chose rather to suffer any thing, then lose my Integrity: And how unjustly soever my Enemies dealt with me, I would not imitate them, but, though I could not hinder *theirs*, kept my self from *mine* Iniquity.

24. And therefore hath the Lord, who administers all things with the exactest Justice and the greatest Goodness, heard my Prayer; (*1 Sam. XXVI. 23.*) and dealt with me according to my innocent intentions,

21. For I have kept the ways of the LORD, and have not wickedly departed from my God.

22. For all his judgments were before me, and I did not put away his statutes from me.

23. I was also upright before him: and I kept my self from mine iniquity.

to sin to which I was most inclin'd.

24. Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25. With

which would not let me defile my hands with the blood of *Saul*, when it was in my power to be revenged of him.

25. *With the merciful thou wilt shew thy self merciful, with an upright man thou wilt shew thy self upright.*

25. Such is the gracious method of thy Providence, O Lord; who wilt doe good to those who doe good to others, and doe them justice also (against their Oppressours and Calumniators) who preserve their Integrity :

26. *With the pure thou wilt shew thy self pure, and with the forward thou wilt shew thy self forward.*

26. And keep thy Promises faithfully with those whose Piety is unfeigned, and who immovably keep their Fidelity to Thee. But if any will take crooked ways to obtain their ends, Thou wilt insnare them in their own Devices ; and by such means, as they least think of, lead them to Destruction.

27. *For thou wilt save the afflicted people : but wilt bring down high looks.*

27. For Thou art wont to deliver those who are poor and miserable, when they humbly wait on Thee : and to lay those low, who (proud of their Power)

Power) insolently oppress them.

28. I my self am an instance of it, who owe all my Prosperity and Joy to Thee : by whom (when my hopes were ready to expire, 1 Sam. XXVII. 1.) I was brought out of a calamitous estate, into this Splendour and royall Greatness which now I enjoy.

29. For the strongest and most numerous Enemies were not able to stand before me: I easily scaled the highest Walls, wherein they thought themselves most securely defended against me. 2 Sam. V. 7, &c.

30. God is not like to Men, for He never deserts his Servants (as Men are wont to do those that depend upon them) in difficult and dangerous affairs: His Promises are freer from Deceit, then the most refined Gold from Dross; and none shall be able to hurt those that rely upon them.

28. For thou wilt light my candle : the LORD my God will enlighten my darkness.

29. For by thee I have run through a troupe : and by my God have I leaped over a wall.

30. As for God, his way is perfect : the word of the LORD is tried : he is a buckler to all those that trust in him.

31. For *who* is
God *save* the
LORD? or *who*
is a rock, *save* our
God?

32. It is God
that girdeth me
with strength, and
maketh my way
perfect.

33. He maketh
my feet like hinds
feet, and setteth
me upon my high
places.

34. He tea-
cheth my hands
to war, so that a
bow of steel is bro-
ken by mine arms.

31. For who is there
that can frustrate His inten-
tions, or resist His will?
what Power is there above
or equall to His whom we
worship, that can injure
those whom He will pro-
tect, or defend those whom
He will destroy?

32. It was this mighty
Lord that inspired me with
courage; and removed all
obstacles out of my way,
to the compleating my
Conquests. (2 Sam. V.
10.)

33. If Swiftneſs was ne-
ceſſary, He made me as
nimble as an Hind; to pur-
ſue my Enemies even into
 thoſe places, which, for
their height and craggi-
neſs, were thought inac-
ceſſible.

*for firmneſs
of broadneſs
with in kind
very unwarlike
as Bochart
in his Hiſtory*

34. If there was need of
Dexterity or Strength, He
beſtowed it upon me to
ſuch a degree, that I was
able to wreſt the ſtrongeſt
Bow out of my Enemy's
hand, and break it in
pieces.

H

35. If

35. If at any time I fell into the thickest troupes of them, I was safely protected by Thee, and delivered. Thy mighty power upheld me from being oppressed by their numbers; and by thy goodness, with a hand-full of men, I got great Victories.

2 gentle cor-
rections will
also not be
ref. greater.

36. Thou didst open a wide passage to me in my greatest Streights; and in the most uneven and difficult ways, I never stumbled:

37. But having routed my Enemies, I pursued them so closely, that I overtook them in their flight; and did not return to my Camp, till I had destroyed them.

38. I gave them such a blow, that they were not able to renew the fight; but were so perfectly subdued, that they lay at my feet.

39. Which is all to be ascribed to thy mighty Power, O God; who

35. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36. Thou hast enlarged my steps under me, that my feet did not slip.

37. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38. I have wounded them, that they were not able to rise: they are fallen under my feet.

39. For thou hast girded me with strength unto battel:

*battel : thou hast
subdued under me
those that rose up
against me.*

40. *Thou hast
also given me the
necks of mine ene-
mies ; that I might
destroy them that
hate me.*

41. *They cri-
ed, but there was
none to save them ;
even unto the
LORD, but he
answered them
not.*

42. *Then did
I beat them small
as the dust before
the wind : I did
cast them out as
the dirt in the
streets.*

gavest me both the courage
to fight, and success in the
incounter, with such nu-
merous Enemies as hoped to
destroy me.

40. To thy praise I a-
gain mention it, (not to
magnify my own prowesse,)
that they who hated me,
submitted their very necks
to me ; that I might kill
them, or impose what
yoke I pleased on them.

41. They fought for
help of their Allies and Con-
federates ; but it was be-
yond their power to deli-
ver them : For they were
deserted by the Lord, who
regarded not their cries un-
to Him ;

42. But left them to be
beaten and dispersed by
me, till they were as
weak as the small Dust,
which is tossed up and
down with every wind ;
and as contemptible as the
Dirt in the street, which
every body tramples under
foot.

43. Thus hast Thou continued thy Kindness to me, till Thou seatedst me on the Throne, both of Israel and Judah ; whose Contentions are ceased , and both united in me. (2 Sam. V. 1.) And since that time Thou hast not onely delivered me from those dangerous Rebellions (2 Sam. XVIII.) and Seditious motions (2 Sam. XX.) which have been raised among my own people to dethrone me : but made forrein Nations subject to me, and People whom I had no knowledg of to become my Tributaries.

44. The very report of me and of my Victories, made some of them heartily submit themselves to me; and others dissemble their Hostility, and offer me their service.

45. They trembled and fell, like withered Leaves, at the sound of my Name ; and, distrusting their strong Holds, came creeping out, with fear, to surrender them into my hands.

43. *Thou hast delivered me from the strivings of the people ; and thou hast made me the head of the heathen : a people whom I have not known shall serve me.*

44. *As soon as they hear of me, they shall obey me : the strangers shall submit themselves unto me.*

45. *The strangers shall fade away, and be afraid out of their close places.*

46. *The*

46. *The LORD liveth, and bleſſed be my rock: and let the God of my ſalvation be exalted.*

47. *It is God that avengeth me, and ſubdueth the people under me.*

48. *He delivereth me from mine enemies: yea, thou liſteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.*

46. Bleſſed be the Lord, (to whoſe eternall glory and honour I ſpeak all this:) Let Him be everlaſtingly praiſed, who hath preſerved me in ſo many Dangers: Let Him, who not onely preſerved, but exalted me, be magnified and exalted with the higheſt Praises.

47. For He is that mighty God (I can never ſay it often enough) who hath, many and many a time, executed Vengeance for me on thoſe who were injurious to me; and hath brought many Nations under my Empire.

48. It is He to whom I owe my Life, (which my Enemies, if He had not reſcued me, would have taken from me:) And, which is more, Thou haſt made me ſuperiour to them all, and ſet me on a Throne, in ſpite of the fierce and violent Perſecution of Saul, from which Thou didſt mercifully deliver me.

49. And therefore I will every-where make my thankfull acknowledgments unto Thee, O Lord: Those strange Nations shall know that I ascribe my Victories unto Thee; in honour of whose great Name I will sing this perpetuall Song :

50. The Lord hath granted wonderfull and manifold Deliverances to me ; who reign, not by Usurpation, but, by His speciall Appointment : And the same Mercy, by which alone I was advanced to this Dignity, shall be continued to me, and to my posterity, till the coming of that Great King, whose Kingdom shall have no end.

49. *Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.*

50. *Great deliverance giveth he to his king : and sheweth mercy to his anointed, to David, and to his seed for evermore.*

P S A L M XIX.

To the chief Muſician. A Pſalm of *David*

A R G U M E N T.

A Pſalm compoſed by David, (and delivered by him to the Maſter of the Muſick in the Tabernacle,) declaring that no man could be ignorant of God, who would conſider his admirable Works; much leſs could the Jews, whom He had inſtructed by his Law, and therefore juſtly expected their greater care not wilfully to offend Him.

I. **T**HE *heavens declare the glory of God: and the firmament ſheweth his handy-work.*

I. **T**Here is no part of this great fabrick of the World, which doth not direct us to a moſt Mighty Being by whom it was made: but above all the reſt, the Heavens, which are ſo vaſtly extended, and wherein we ſee ſo many glorious bodies, proclaim aloud to all mankind the immenſe Greatneſs, and Power, and Wiſedom, and Goodneſs of God; which ſhine moſt brightly there.

2. By their settled and orderly Revolution the Day and the Night are made; from whose constant succession, and commodious variations, there issues forth (as water from a fountain) perpetuall instruction, and matter of praise and thanks to his most wise Goodness.

3. They cannot speak indeed, as we can do; nor do we hear any words they utter: and yet, without these, they are understood by all Nations; even by the most barbarous, who understand not a word of any other language.

4. They all read here, as in a Book, the wonderfull Art and Skill of that Almighty Being, who framed this regular Structure; though they be never so remote, they hear them preach (as the Apostles hereafter shall preach more fully) how Great and how Good He is: especially if they harken to that universall Minister of his, the Sun,

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

Days & nights are presented as Persons by many chanting forth the praise & glory of God

3. There is no speech nor language where their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world: in them hath he set a tabernacle for the sun,

5. Which

which hath its habitation fixed for it here ;

5. Which is as a bridegroom coming out of his chamber, and rejoyceth as a strong man to run a race.

5. And comes forth every morning deckt with such radiant light , that no Bridegroom looks so chearfully, or is so adorned on his Marriage-day. Its Swift-ness also is as admirable as its Beauty ; for the mightiest Champion can but weakly imitate it, in the speediness, evenness, and unweariedness of its course.

6. His going forth is from the end of the heaven, and his circuit unto the ends of it : and there is nothing hid from the heat thereof.

6. It runs from the East to the West every day ; and, in its yearly Revolution, visits the Southern and Northern parts : so that all the Earth feels the benefit of its quickning Heat.

7. The law of the LORD is perfect, converting the soul : the testimony of the LORD is sure, making wise the simple.

7. Thus is God visible to all the World in the face of the Heavens : but to us He is conspicuous in a more excellent manner, by the Revelation He hath made of Himself in the Law of Moses : which is a more perfect Light to guide us, then the Sun it self ; restoring and comforting the most

most drooping Souls, more then the Sun chears our bodily spirits. For it is a sure Testimony of God's Will and of his Love, and preserves ignorant Souls from being seduced to worship the Sun as a God: for it makes them, at the first word, so wise, as to understand that *the Lord created the Heavens, as well as the Earth*;

8. And from thence delivered to us a compleat Rule of life for all sorts of men among us: who see with great joy all Officers and Rulers, both sacred and civill, directed how to menage all for the publick good; and every private man taught to keep himself pure from all manner of wickedness: it being as clear as the Sun, what he ought to doe, and what to avoid.

8. The statutes of the LORD are right, *rejoycing the heart*: the commandment of the LORD is pure, *enlightning the eyes*.

9. The true Worship of God is here unalterably settled, (XII. Dent. 32.) free from all profane mixtures of Superstition: and all

9. The fear of the LORD is clean, *enduring for ever*: the judgments of the LORD are true, and

in promise

5 the fear
God will
the man
ever in
in acti-
3/4 constant

and righteous altogether.

10. *More to be desired are they then gold, yea, then much fine gold: sweeter also then honey and the honey-comb.*

11. *Moreover, by them is thy servant warned: and in keeping of them there is great reward.*

12. *Who can understand his errors? cleanse thou me from secret faults.*

our transactions with men are prescribed to be in perfect truth and righteousness.

10. We are happier in this, then in all the Gold and precious Treasures which are brought from other Countries; or in the most delicious Pleasures which He hath provided for us in our own.

11. I say nothing but what I have tried: For by following the Admonitions of thy holy Laws, both in my private and my publick capacity, thy Servant is become thus illustrious: and in their observance there is not onely much satisfaction at present, but a far greater reward in the conclusion.

12. All our unhappiness is, that we do not observe them so strictly as we ought. They are a perfect Rule; but our Obedience, alas! is so exceedingly imperfect, that we cannot so much as number our Wandrings from

from it : Many of which we never observed ; and therefore are ſo far from meriting any Reward for Obedience , that I muſt humbly beg thy Pardon for the demerits of my Negligence :

13. And the aſſiſtence of thy Grace likewise, (without which I ſhall ſtill farther ſwerve from thy Law,) to preſerve me from all wilfull Sins againſt Thee. I am devoted to thy ſervice, O Lord ; therefore I beſeech Thee ſo to ſtrengthen my will to pleaſe Thee, that no Temptation may prevail with me to conſent deliberately to offend Thee. Then ſhall I (notwithstanding my infirmities and ignorances) be accounted upright before Thee ; and be free from a great deal of guilt, which otherways, by manifold tranſgreſſions, I ſhall draw upon me.

14. And I ſhall have the confidence alſo then to ad-

13. Keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me: then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14. Let the words of my mouth,

Psalm XIX.

mouth, and the meditation of my heart be acceptable in thy sight, O LORD my strength and my redeemer.

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dress my self unto Thee, both openly and in secret, with hopes that all my Sacrifices (offered from an heart that sincerely studies to be obedient to Thee) shall be acceptable in thy sight, O Lord ; to whom I fly for Safety and Deliverance, in all the Assaults which the Enemies either of my Body or my Soul make upon me.

P S A L M XX.

To the chief Musician. A Psalm of *David*.

A R G U M E N T.

A Psalm composed by David, (and by him delivered to the Master of the Musick in the Tabernacle,) wherein the People are taught to pray for his good Success in some great Expedition : it is probable (from v. 7.) against the Ammonites and Syrians, who came with great numbers of Horsemen and Chariots to fight with him. 2 Sam. X. 6. 8. 1 Chron. XIX. 7.

I. THE

1. **T**HE Lord, who never fails those that seek Him, hear thy Prayer, when the Enemy distresseth thee in the day of battel : (2 Sam. X. 9, &c.) The mighty God, who hath made a gracious Covenant with Jacob and his posterity, protect thee, and make thee victorious.

2. O God, who hast pitcht thy Tabernacle among us, and dwellest in mount *Sion* by a visible token of thy presence, succour our Sovereign in the time of need; and support him in all Assaults of such numerous Enemies as are combined against him.

3. Shew, by some signall token from Heaven, that Thou art pleased with all his Oblations and Burnt-sacrifices, whereby he made his supplication to Thee, for thy Blessing on him in this undertaking.

4. Make him as prosperous as he himself wishes; and enable him to accom-

1. **T**HE LORD hear thee in the day of trouble, the name of the God of Jacob defend thee.

2. Send thee help from the sanctuary, and strengthen thee out of Zion.

3. Remember all thy offerings, and accept thy burnt-sacrifice. Selah.

4. Grant thee according to thine own heart, and fulfill

Pfalm XX.

*fulfill all thy
counsel.*

*5. We will re-
joyce in thy salva-
tion, and in the
name of our God
we will set up our
banners : the
LORD fulfill all
thy petitions.*

*6. Now know
I that the LORD
saveth his anoin-
ted : he will hear
him from his holy
heaven, with the
saving strength of
his right hand.*

*7. Some trust
in chariots, and
some in horses :
but we will remem-*

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*plish whatsoever he de-
signs.*

5. In confidence of thy help, we will shout when we set upon our Enemies ; in thy power and might, we will advance courageously against them : For the Lord will not fail to grant the petitions of our Sovereign ; whose Cause is so just, and who hath been so insolently treated by them. (2 Sam. X. 3, 4.)

6. This is the assured hope of every soul of us ; we are as certain as if he had already obtained it, that the Lord will make him victorious. For he reigns by His speciall appointment : who as He infinitely excells in Strength, and commands all the hosts of Heaven ; so will declare the exceeding greatness of his Power, in giving him an illustrious Deliverance.

7. We are not daunted at the vast numbers of our confederate Enemies ; some of which boast of their Chariots,

Chariots, others of their Horſes : But to all theſe we oppoſe the mighty Power of the Lord, who hath heretofore done ſuch great things for us.

8. And we triumph before-hand, ſaying, They are thrown down from their Chariots, and fallen from their Horſes, wherein they truſted : But we, whom they deſpiſed, are erect and ſtand unmovable, merely by our confidence in the Lord.

9. Let it be unto us, O Lord, according to our deſires, and our hopes : Preſerve our King; and in the day when we cry unto Thee for help, make our Armies victorious.

ber the name of the LORD our God.

8. They are brought down and fallen; but we are riſen and ſtand upright.

9. Save, LORD, let the king hear us when we call.

PSALM XXI.

To the chief Musician. A Psalm of David.

ARGUMENT.

Theodoret truly observes that, in this Psalm, as well as the former, David (who was the Author of it, and delivered it to the Master of Musick in the Tabernacle) speaks in the person of the People: whom he instructs how to give God thanks (not for Hezekiah's recovery from his great Sickness, and the lengthning of his days, as Theodoret takes it, but) for granting him those Victories which they prayed for in the Psalm foregoing. And it is generally look'd upon as describing, under that figure, the Exaltation, Glory and Majesty of Christ, which He obtained by his bloody Death and Passion. Many of the Hebrews themselves apply it to the Messiah. So that it may be called a Psalm of Triumph, after the Victories which David got over his Enemies; which were a Type of Christ's Victory over Death, and of the Triumph that ensued. And truly there are some things in it which are more literally fulfilled in Christ, then in David; as v. 4, 5, 6.

1. **T**HOU hast heard the Prayers of thy people, O Lord, when they cried unto Thee, saying, *Lord, save the King*: (XX. 9.) who will never cease therefore to thank Thee, with the greatest joy and gladness, for that extraordinary strength and courage wherewith Thou didst indue him. O how much beyond all his expression is his joy and thankfulness, for thy wonderfull Deliverance of him!

2. Thou hast granted all that his heart desired; (XX. 4.) as well as that which he openly requested with his lips.

3. Yea, more then his heart desired. For when he thought of no such thing, Thou wast graciously pleased to anoint him to a Kingdom: in which having settled him, Thou hast added a new Glory to him, and set an illustrious Crown upon his head. *1 Chron. XX. 2.*

1. **T**HE king shall joy in thy strength, O LORD: and in thy salvation how greatly shall he rejoice!

2. Thou hast given him his heart's desire, and hast not withholden the request of his lips. *Selah.*

3. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4. He

4. He asked
life of thee, and
thou gavest it him,
even length of
days for ever and
ever.

5. His glory is
great in thy salva-
tion : honour and
majesty hast thou
laid upon him.

6. For thou hast
made him most
blessed for ever :
thou hast made
him exceeding
glad with thy
countenance.

4. He desired onely to
escape with his Life, when
he was incompassed with
inevitable Dangers : and
Thou moreover didst pro-
mise to prolong his days ;
(2 Sam. VII. 12.) and to con-
tinue the Crown to his po-
sterity for many generations :
(ib. v. 16. 19.) As thou wilt
doe to his Son *Christ* for
ever and ever.

5. Great is the fame also
which he hath wone by
the many Victories Thou
hast given him : (2 Sam. VII.
9.) All nations honour him,
(as they shall much more do
the *Messiah*,) and reverence
that royall Majesty to which
Thou hast exalted him.
(1 Chron. XIV. 2. 17.)

6. And, which is a far
greater Glory, Thou hast not
onely bestowed extraordi-
nary Benefits upon himself ;
but made him a Blessing to
future generations, whom
Thou wilt bless for his sake.
(1 Kings VIII. 15. 20.
56.) By which special fa-
vour and token of thy Love

to him, Thou hast raised him to the highest pitch of Joy, as well as of Greatness.

7. Which shall never cease to cheer and refresh his spirit, because he confides in Him who never fails to perform his Promises: through His Kindness, who is superiour to all, the Throne of *David* shall stand fast, though all the power on earth should combine to overturn it.

8. They are thy Enemies, O most High, as well as his, who endeavour to disturb him; and they shall never escape thy Vengeance: wheresoever they skulk or fly for safety, thy Vengeance shall pursue them, and punish their spightfull opposition to Thee.

9. Wo be to them, when the time comes wherein Thou wilt call them to an account for their hatred to Thee. They shall as certainly perish, as if they were cast into a fiery Oven: the

7. For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

8. Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.

9. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10. Their

Lord, who is juſtly incenſed againſt them, ſhall utterly conſume them with a ſharp and unavoidable Deſtruction.

10. *Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.*

10. They ſhall be ſo far from finding any favour, that Thou ſhalt quite extinguiſh their Families, and wholly aboliſh ſuch a wicked Generation ;

11. *For they intended evil againſt thee : they imagined a miſchievous device, which they are not able to perform.*

11. Who intended to deſtroy thy Anointed, and root out thy Religion. Their deſign was moſt miſchievous, and therefore they deſerve to be thus puniſhed; though they were not able to eſſect it.

12. *Therefore ſhalt thou make them turn their back, when thou ſhalt make ready thine arrows upon thy ſtrings againſt the face of them.*

12. It may moſt juſtly provoke Thee, to ſet thy ſelf againſt them : and as their aim and the bent of their heart was to throw down him whom Thou haſt advanced ; ſo to make them the mark of thy ſevereſt Diſpleaſure, till they fall down wounded, and riſe no more.

13. *Be thou exalted, LORD,*

13. Whereby all Good men ſhall be excited to ex-

toll thy Power ; and therefore shew the greatness of it, O Lord, and magnify Thy self before their eyes : And then, whatsoever others doe, we, who are delivered by Thee, will set forth thy Mightiness in our Songs, and celebrate it with perpetuall Praises.

in thine own strength : so will we sing and praise thy power.

P S A L M XXII.

* *Hinde of the morning.* To the chief Musician upon *Aijeleth Shahar* *. A Psalm of David.

A R G U M E N T.

A Psalm composed by David, (and directed to the Master of Musick in the Tabernacle,) wherein, under his own person, (who was persecuted as a Hinde is by the Hunters early in the morning, v. 16.) he makes a large description of the Sufferings of Christ; and, in conclusion, of His Exaltation, and the propagation of His Kingdome to the utmost ends of the Earth. Some of which things are delivered in such expressions, that they are more literally fulfilled in our Saviour,

Saviour, *then ever they were in David ; to whom they belong but in a metaphoricall sense. I shall note the particulars in their proper places, underneath the Paraphrase : which I would not too much enlarge, or interrupt, by inserting them there.*

1. **M**Y God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2. O my God, I cry in the day-time, but thou bearest not; and in the night-season, and am not silent.

1. **O** My God, my most gracious God, whose Power no creature can resist, how strange doth it seem, that I, who have been thy care so long, am now left without any visible means of escaping those that seek my Life; and that the loudest Cries which I pour out of a heart loaden with sorrow and grief are far from prevailing for any Relief! XXVII. *Matth.* 46.

2. O my God, (for so I will still call Thee, even in the greatest Distresses,) there is no day, no night passes, wherein I do not, with incessant Cries, most importunately call upon Thee: but can obtain no rest from my Persecutions.

I 4

3. Yet

3. Yet Thou art He, that hatest all those who unjustly persecute thy Servants ; and keepest thy word most faithfully with them that depend upon Thee : As appears by the many Deliverances Thou hast sent them from thy Holy place , where they celebrate thy Name with their perpetuall Praises.

4. They that are gone before us, have left us many remembrances of thy Mercy to those that piously relied on Thee : in all their Streights they applied themselves unto Thee , as their onely Deliverer ; and by thy Help they escaped the greatest Dangers.

5. Their fervent Prayers prevailed with Thee : (though mine can now obtain no audience :) they were confident Thou wouldest preserve them in safety, and their hope did not make them ashamed.

6. Whereas I, who have

3. *But thou art holy, O thou that inhabitest the praises of Israel.*

4. *Our fathers trusted in thee : they trusted, and thou didst deliver them.*

5. *They cried unto thee, and were delivered : they trusted in thee, and were not confounded.*

6. *But I am a worm,*

*worm, and no man;
a reproach of men,
and despised of the
people.*

waited on Thee also after their example, am so disappointed in my expectation, that my Adversaries are ready to tread me under their feet: So weak I am, and thereby so contemptible, that not onely the Great men, but the baser sort and Dregs of the people publickly reproach and despise me.

7. *All they that see me, laugh me to scorn: they shoot out the lip, they shake the head, saying,*

7. All that see the Streights to which I am reduced, openly * deride me: they make mouths at me, and, in a scornfull manner, shake their heads, and jest upon me, saying;

8. *He trusted on the LORD, that he would deliver him: let him deliver him, seeing he delighted in him.*

8. This is He that talk'd so much of the Favour of God to him, and depended upon Him that He would deliver him: Let us see now what He will doe for him; let Him deliver him out of our hands, and shew thereby that he is so dear, as he pretends, unto Him.

* [This was most exactly and literally fulfilled in our Saviour Christ, XXVII Marth. 39, 43.]

9. This

9. This insolent language is very grievous to my Soul, but it shall not cast me into utter despair of thy Mercy : I will rather continue to wait upon Thee , who , without my knowledge , and when I could not call upon Thee, didst grant me a greater Deliverance then this which I now ask of Thee : For thou broughtest me out of my mother's womb, and then providedst nourishment for me , and tookst a singular care of me while I hung upon her breasts.

10. In my Infancy Thou didst preserve me from all the Mischiefs to which that weak estate is incident ; and ever since hast been my most gracious Protectour : For from my first coming into the world till this moment , I have had nothing to trust unto but onely thy good Providence ; which all along declared (though I was the youngest of my Brethren) what a large

9. But thou art he that took me out of the womb : thou didst make me hope, when I was upon my mother's breasts.

10. I was cast upon thee from the womb ; thou art my God from my mother's belly.

share I had in thy Loving-kindness.

11. *Be not far from me, for trouble is near ; for there is none to help.*

11. And shall I think Thou wilt now forsake me, when I call upon Thee, and acknowledge thy former care, and hope for thy future? Go on, O God, to conclude as Thou hast begun, and continue to doe me good. And now that there is an appearance of the forest Distress, and I am no more able to help my self then when I was an Infant, and have less help and succour from others ; be Thou pleased to exert thy Power, as Thou hast ever done, for my Deliverance.

12. *Many bulls have compassed me: strong bulls of Bashan have beset me round.*

12. It must be Thy work alone ; for my Enemies are not onely very numerous, but so mighty and formidable in their power, so insolent also and furious, and have inclosed and hemm'd me in so strictly, that it is impossible without thy miraculous Providence to escape them.

13. *They gaped*

13. A hungry Lion is not more

more fierce nor more dreadfull, when he is just ready to seize on his trembling prey, then these my Persecutors ; whom I hear roaring and thundering out their Threats, and see coming with open mouth to fall upon me , greedily desiring and aiming to devour me.

14. Which hath struck me with such consternation, that I am as weak as water ; my Bones are so loosed, that they are not able to support my body ; my Heart fails me, and my spirit dissolves and faints away , as wax melts before the fire.

15. Fear , Sadness and Sorrow have quite dried up my vital moisture ; I have scarce strength enough left to complain : but am just upon the point to expire, and to be laid in my Grave.

16. For that malicious company, which have combined together to persecute me, are as greedy and as cruel as the hungry Dogs,

upon me with their mouths, as a ravening and a roaring lion.

14. *I am poured out like water, and all my bones are out of joynt : my heart is like wax, it is melted in the midst of my bowels.*

15. *My strength is dried up like a potsherd ; and my tongue cleaveth to my jaws : and thou hast brought me into the dust of death.*

16. *For dogs have compassed me, the assembly of the wicked have inclosed me : they pierced*

*ced my hands and
my feet.*

who have hunted down a
Hinde, (*see the Title*) and
are all gathered about her,
to tear her in pieces : They
use me most shamefully , as
well as cruelly , and have
bored through my Hands
and my Feet. *

* [*There is nothing like this in the
history of David ; of whom it can be spo-
ken onely poetically by an Hyperbole.*]

17. *I may tell
all my bones : they
look and stare upon
me.*

17. Grief and Sorrow
have so consumed my flesh,
that my Bones stick out
through my skin, and may
be distinctly numbred: And
they that behold my Mise-
ry are so far from having
compassion on me , that
they feed their eyes , and
are exceedingly satisfied
with this lamentable sight.

18. *They part
my garments a-
mong them , and
cast lots upon my
vesture.*

18. They make them-
selves sure I shall never re-
cover ; no more then the
poor Hinde , whose skin
the Hunters have divided ,
or cast lots to whose share it
shall fall. For so have they
parted my upper Garments
among them, and cast lots
who

who shall have my inner. *

* [*This also was more literally fulfilled in Christ, then in David; in whose story we find nothing like it: And therefore it can signify nothing more (if applied to him) then that they look'd upon him as utterly undone; and rifled his house, and despoiled him of all, when he fled from Saul, 1 Sam. XIX.]*

19. Once more therefore I humbly beseech Thee, O Lord, to interpose by thy Power, in this grievous Streight, for my Deliverance: It is easie for Thee to effect it, who art Almighty, and I depend merely on thy aid; which I intreat Thee to send speedily for my Relief, or else it will come too late.

20. Rescue my Life from the Sword, which the Enemy hath drawn to dispatch me. It is all I have left, and it is left without all defence, but thine; who, I hope, wilt preserve it from the power of him, that with the rage and fury of a Dog maliciously persecutes me.

21. Thou hast done as great things heretofore, and

19. But be not thou far from me; O LORD: O my strength, haste thee to help me.

20. Deliver my soul from the sword; my darling from the power of the dog.

21. Save me from the lion's mouth:

*mouth : for thou
hast heard me from
the horns of the
unicorns.*

sent me Relief when the fiercest and strongest Enemies were pushing at me and insulting over me : which makes me presume of thy Favour now in this fore Exigence, when the most violent men are ready to fall upon me, and tear me in pieces, if Thou dost not save me.

22. I will declare thy name unto my brethren : in the midst of the congregation will I praise thee.

22. Save me, O Lord, and it will redound to thy praise, and not merely to my own satisfaction: For * I will tell all my Brethren how good and gracious Thou art ; and publicly proclaim the greatness of thy Power and Wisdom and Justice (as well as of thy Love) in the midst of thy faithfull people.

* [This David did in the XVIII. Psalm ; and this our Saviour did by his Apostles, (2 Hebr. 12.) who preached his Resurrection, &c. every-where, to the praise of the glory of God's grace. 1 Ephes. 6.] *thus Clag- agst which p. 131.*

23. Ye that fear the LORD, praise him ; all ye the seed of Jacob, glorifie

23. I will call upon all the devout Worshippers of the Lord, to joyn with me in

in praising and giving thanks unto Him. (1 Chron. XVI.)

Let the whole posterity of Jacob (and whosoever hath any thing of his spirit in him) set forth the glory of His most excellent Perfections, which shine in his marvellous Works : Let them all, I say, whom He hath chosen to be his peculiar People, most humbly worship and adore his Majesty, and learn to give Him faithful Obedience.

[All that follows is as applicable to Christ as to David : and some passages more fulfilled in Him.]

24. For that poor despicable person (whom men contemned and scorned, v. 6, 7.) He hath not disdain'd to look graciously upon, in his lowest and vilest condition. But, though He seem'd to neglect him for a time, hath seasonably appeared in his favour, and granted the earnest Prayers which he put up unto Him in his Distress.

25. Which shall be open-

hie him ; and fear him, all ye the seed of Israel.

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24. For he hath not despised nor abhorred the affliction of the afflicted : neither hath he hid his face from him ; but when he cried unto him, he heard.

25. My praise shall

shall be of thee in
the great congrega-
tion: I will pay my
vows before them
that fear him.

ly acknowledged, when I
return to thy House, with
the heartiest Praises to
Thee; from whom, I am
sensible, I receive all the
Blessings I enjoy. And as
I have been forward in my
Trouble, to vow Thee many
Sacrifices, if Thou wouldst
restore me; so I will cer-
tainly offer them, in the
presence of those that de-
voutly worship the Divine
Majesty.

26. *The meek
shall eat and be sa-
tisfied: they shall
praise the LORD
that seek him; your
heart shall live for
ever.*

26. I will invite also
those poor people, who
were partakers with me in
my Sufferings, to come and
feast with me on that plen-
tiful provision I will make
for them; and thereby in-
courage all those that seek
the Lord sincerely, and de-
pend upon Him, to hope
that they shall also praise
Him. Let me assure all such
faithfull souls, your hearts
shall be always full of com-
fort and joy, which no-
thing shall be able to take
away from you.

27. *All the ends*

27. Nor shall the same
K of

of thy wonderfull Works,
O Lord, be confined within
the narrow bounds of this
one Country; but spread it
ſelf to the farthermoſt parts
of the Earth: where they
ſhall, with thankfull Com-
memorations of thy Good-
neſs, univerſally proſtrate
themſelves before Thee,
and become thy Subjects.

28. For the Lord is the
Sovereign of the whole
World: and therefore as all
Nations are under his Do-
minion, ſo they ſhall all ſub-
mit unto his Government.

29. All they that are
rich and powerfull ſhall par-
take of his Altar*, and
humbly worſhip Him that
beſtows ſuch Benefits upon
them: And ſo ſhall all the
Poor and miſerable alſo
think themſelves happy in
his Service. For He is the
Protectour of them all;
and the greateſt, as well as
the meaneſt, muſt acknow-
ledge that of Him alone co-
meth their Salvation.

*of the world ſhall
remember and turn
unto the LORD:
and all the kin-
dreds of the nati-
ons ſhall worſhip
before thee.*

*28. For the
kingdom is the
LORD's: and he
is the governour a-
mong the nations.*

*29. All they
that be fat upon
earth, ſhall eat
and worſhip: all
they that go down
to the duſt, ſhall
bow before him,
and none can keep
alive his own ſoul.*

* [*As they that eat of the Sacrifices
did. 1 Cor. X. 18.*]

shall show a great zeal for his honour. & at last ye shall be glorified.

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30. A seed shall serve him, it shall be accounted to the LORD for a generation.

30. Their Posterity likewise shall devote themselves unto Him, and propagate his Religion unto future generations; whom the Lord shall adopt into his Family.

31. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

31. They shall joyn themselves to the society of his People; and publish to those that shall succeed them, the Loving-kindness and the Faithfulness of the Lord, in this wonderfull Deliverance, which He alone hath wrought for me.

PSALM XXIII.

A Psalm of David.

ARGUMENT.

This Psalm seems to have been composed by David, after God had brought him out of that great Distress, of which he complained in the foregoing, and settled him in a prosperous condition: wherein he was confident God would continue him.

1. **T**Here is no Shepherd exercises a more tender and constant care over his Flock, then the Lord doth over me: and therefore I am confident I shall not want any thing that is necessary, either for my Sustainance; or for my Defence against those who would bereave me of my Happiness.

2. For as a good Shepherd leads his Sheep in the violent heat to shady places, where they may lie down and feed (not in parched, but) in fresh and green Pastures; and in the evening leads them (not to muddy and troubled waters, but) to pure and quiet Streams: So hath He already made a fair and plentiful provision for me; which I enjoy in peace, without any disturbance.

3. And lest I should lose so great a Happiness, his Goodness is pleased (for to nothing else can I ascribe it) both to direct and guide

1. **T**HE LORD is my shepherd, I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness, for his name's sake.

4. Yea,

me in the right course of pious living; and to reduce me when I go astray: just as a Shepherd brings back his wandring Sheep, from those craggy untrodden paths wherein they would lose themselves; and leads them into plain and easie ways, wherein they find rest and safety.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me.

i.e. thy Scepter, signifying thy power, & thy Crook showing thy care as a Shepherd

5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oyl, my cup runneth over.

4. Which makes me resolve to take a good courage, though I should fall again into the most dismal Dangers, (as a poor Sheep sometimes doth into a deep Pit:) it shall not terrify me, when I remember that Thou art present with me to protect and defend me; Thy royal power and pastoral care shall be my support and comfort.

5. But (such is thy extraordinary Kindness to me) Thou hast not merely provided Food, but a Feast for me; a most sumptuous Feast, which, with great care and order, Thou hast set before me, to the astonishment of

my Enemies : who with shame and grief behold me, whom they lately despised, rejoycing in thy royall Bounty towards me, which entertains me even with superfluity of all good things.

6. And therefore I am bold to hope, that the same bounteous Goodness and tender Mercy, which hath without my desert done all this for me, and pursues me as zealously with its Favour, as my Enemies do with their Malice, will still most graciously attend me to the end of my days ; and settle me in a quiet enjoyment of His House, (as well as my own :) where I will never cease to praise his wonderful Love towards me, and to give Him thanks for all the Benefits He hath bestowed upon his unworthy Servant. *not doubting but from thence I shall be removed for ever to dwell in thy heavenly Temple.*

6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM

P S A L M XXIV.

A Pſalm of David.

A R G U M E N T.

As the foregoing Pſalm ſeems to have been made by David preſently after his Settlement in his Kingdom; ſo this, it is moſt likely, was penn'd by him, when he brought the Ark from the houſe of Obed-Edom, and ſettled it (after many flittings and removals) in Mount Zion. Which place, upon that account, he prefers before all the reſt of the World: and excites the People, who attended the Ark thither with extraordinary pomp and ſolemnity, not to content themſelves merely with that ſort of Piety; but to adde the practice of all moral Vertue. That ſo they might enjoy the Bleſſings which might be expected from the Divine Preſence with them; and comfortably wait for the coming of the Meſſiah. Whoſe Aſcenſion to Heaven is represented by the carrying of the Ark up into Mount Zion: which was a Type of Heaven, as the Ark was of the Lord Chriſt.

The Hebrews (from whom ſome copies of the LXX adde in the Title, ὁ μὲν ὁ σαββάτων) were wont to ſing this Pſalm on the Firſt day of the week; (ſee the Argument

of Psal. XCIII.) because, as some fancy, there is mention, in the beginning of it, of the creation of the Earth; which Moses says was on that day: But rather, I should think, because therein their Prophets and Wise men saw a Prophecy of Christ; whose first step to the Throne of his glory was upon the first day of the week, when we constantly commemorate his Resurrection. And there is so remarkable a difference between the eighth verse and the tenth, that we may justly think some new thing is intended in the 9. and 10. verses, which are a repetition of the 7. and 8. viz. the Ascension of our Lord Christ. For in the beginning of the verse, the Question is put with greater Emphasis, Who is He This King of glory? And in the latter end the words, mighty in battel, are omitted: because in the days of Christ, as Aben Ezra himself gives the account, men are to turn their swords into plow-shares, &c.

1. **W**HAT a Favour is this, that the Divine Majesty will vouchsafe to take up his special Residence here among us! when the whole Earth is his, and all the Creatures wherewith it is filled; this great World, and all the

1. **T**HE earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

2. For

2. *For he hath founded it upon the seas, and established it upon the floods.*

3. *Who shall ascend into the hill of the LORD? and who shall stand in his holy place?*

4. *He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.*

People that inhabit it.

2. For by his Almighty Power it was form'd, and therefore He hath a just propriety in it. He hath settled it also so firmly, that though the Seas and the Rivers beat against it, they cannot overwhelm it; but, together with it, make a convenient dwelling for those that live in every part of it.

3. And, blessed be God, we dwell in that part of the Earth, where He himself hath fixed his Royal Palace. (For this is the Mountain that He hath chosen and separated from all other, to be the place of his special Presence.) But who is worthy to appear before Him? who may hope to be admitted to a gracious audience with Him?

4. Not every one that lives in this happy Country, (though chosen to be his peculiar People;) but he that carefully keeps his Commands in thought and deed

deed and word. He, I say, who not onely preserves his Hands pure from Murther and Theft, and such like injurious actions ; but his Heart also from so much as designing them : who uses no Lies , much less false Oaths, to deceive his Neighbour , and enrich himself ; but religiously observes all his Promises , especially those that are made in God's presence , though it be to his own Detriment.

5. This is the Worshipper , and he alone , who shall receive a Blessing ; not onely from the Priest, (when he comes out of the Sanctuary,) but from the Lord Himself : who will faithfully keep his Promises with them, and amply reward them, who are thus faithfull to Him.

6. This is the genuine People of God , whose Prayers are like to prevail with Him. Such should all those Profelytes be , who seek the favour of being

5. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

i. e. mercy. Nam. Aims - worth, &c.

6. This is the generation of them that seek him ; that seek thy face, O Jacob. Selah.

received into your Communion, O ye children of Jacob.

7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

7. And let all those who thus follow the Lord, (not merely with their Bodies, but with their Hearts,) in this solemn Entrance He now makes into the Holy place, joyn with me and say; Be ye open, O ye Gates of the Sanctuary, stand wide open, ye durable Doors: and the King of incomparable Majesty will enter, and, by the special token of his Presence, dwell among us.

8. Who is this King of glory? the LORD strong and mighty, the LORD mighty in battel.

8. And if any ask who this King is, whose Majesty we proclaim to be so transcendent; let them know it is the Lord who made and governs the World: that most Mighty and Invincible Lord, by whose presence with me I have been victorious in so many Battels.

9. Lift up your heads, O ye gates, even lift them up, ye everlasting

9. Therefore make no delay, O ye Gates of the [Heavenly] Sanctuary; be

be ye open, wide open, O ye
Doors, which never shall
decay : and the King of
incomparable Majesty, as I
said, shall enter, and fix
his Seat in this Holy
place.

10. And if you ask a-
gain (as there is reason)
with greater Admiration,
Who is This *, the King of
incomparable Majesty ?
know that the Lord of the
Sun, Moon and Stars, yea
of all the Angelicall pow-
ers, He is the King, whose
transcendent Majesty is
come to make his Residence
here. *as in Heaven he wil*

* [See the Argument.] *for ever.*

*doors ; and the
King of glory shall
come in.*

10. *Who is this
King of glory ? the
LORD of hosts,
he is the King of
glory. Selah.*

P S A L M XXV.

A Pſalm of *David*.

A R G U M E N T.

This Pſalm ſeems to have been penned by David after the commiſſion of ſome great Sin, (v. 11.) and in ſome great Diſtreſs, whereinto he was faln, (v. 15, 16.) probably after the matter of Urijah, and when Abſalom rebelled againſt him. Which brought to mind all the Offences of his Youth, (v. 7.) and made him an earneſt Supplicant for the Pardon of them, and for Deliverance from his Enemies. He began to make this Petition with an extraordinary Art; but the Method is preſently diſturbed, by the ardency of his Deſires, and his paſſionate Sorrow: which would not let him follow exactly the order of the Letters of the Alphabet, in the beginning of every verſe, as he firſt deſigned.

1. **U**Nto thee,
O LORD,
do I liſt up my
ſoul.

1. **O** Lord, my conſtant
and onely Refuge
in all my Troubles, I look
up unto Thee in this great
Diſtreſs; moſt humbly wait-
ing on Thee, and hoping
in Thee, that Thou wilt
deliver me.

2. Thou

2. Thou knowest, O my God, that I place no confidence in any thing but thine Almighty Goodness, upon which I profess intirely to depend: And therefore do not fail to relieve me, lest I hang down my head in confusion of face, and my Enemies insult over me; when they see me disappointed of the Help which I have so often declared I expect from Thee.

3. Yea, for their sakes who, by my example, wait upon Thee, do not deny me: Let not those who take my part, and place the same Confidence in Thee that I do, be disappointed of their Hope; but let them be utterly defeated, who, against all Law, and all Obligations, have broke their faith with me, and without any provocation vainly labour to destroy me.

4. It is hard to know what to doe in these difficult Times; especially in

2. O my God, I trust in thee, let me not be ashamed: let not mine enemies triumph over me.

3. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4. Shew me thy ways, O LORD; teach me thy paths.

5. Lead

this great agitation of thoughts, wherein my troubled mind is tossed up and down : therefore do Thou be pleased, O Lord, to shew me the course Thou wouldest have me take; and govern my Actions so, that they may be pleasing unto Thee.

5. *Lead me in thy truth, and teach me : for thou art the God of my salvation, on thee do I wait all the day.*

5. I have as much need of thy Guidance, as a little Child hath of its Parent's; and I cry as earnestly to Thee that Thou wilt direct me in every step; and especially that Thou wilt preserve me as faithfull to Thee, as I doubt not Thou wilt be to me : For Thou art the Authour of all the Deliverances I have received; and on Thee I have with a constant and perseverant Hope depended in all my Trialls.

6. *Remember, O LORD, thy tender mercies, and thy loving-kindnesses : for they have been ever of old.*

6. Who art so ready to help the Miserable, when they humbly seek Thee, that all Ages have left us remembrances of thy most compassionate Bounty towards

wards them. And therefore I beseech Thee to doe to me as Thou hast ever done : I beg no new thing of Thee, but implore that Clemency and Mercy, which Thou never yet deniedst to any pious suppliant.

7. I am a Sinner indeed, and began to be so very early : for in my youth I childishly and foolishly went astray from Thee; and since that time have committed much more grievous Offences. But thy Goodness is so great, that Thou art not wont to punish us according to our Deserts, but to pardon us according to thy tender Mercies : to which I now betake my self; beseeching Thee not to consider the greatness of my Sins, but onely the largeness and freeness of thy Mercy, which gives me hope Thou wilt be graciously reconciled to me.

7. Remember not the sins of my youth, nor my transgressions : according to thy mercy, remember thou me, for thy goodness sake, O LORD.

8. Good and upright is the LORD: therefore will he teach sinners in the way.

9. The meek will he guide in judgment: and the meek will he teach his way.

10. All the paths of the LORD are mercy and truth, unto such as keep his covenant and his testimonies.

8. For such is the Loving-kindness of the Lord; such is his Love to Rectitude and Holiness; that He will rather chuse to reduce Sinners, and instruct them in the way of Vertue, then destroy them because they have wandred from it.

9. If they repent, that is, and, being troubled for what they have done amiss, meekly submit to his will and pleasure; He will sweetly direct them to discern what is acceptable to Him. Such humble Souls will be apt to learn; and therefore He will not fail to teach them the way to recover his Favour.

10. And when they carefully observe the Covenant wherein they stand ingaged to Him, (by obeying his Laws, which testify what his will and pleasure is,) He will order and dispose all things for their good; and faithfully perform the Promises He hath made to such dutifull Servants.

11. I beseech Thee therefore again, by this Mercy and Faithfulness of thine, which shall be always celebrated and praised by me, to grant me a gracious Pardon : For which I am the more earnest, because my Sin is so foul, so hainous, and such a multiplied Wickedness, that I can have no rest till Thou art reconciled to me.

12. Which if Thou wilt be, O how happy shall I think my self ! For he that fears to offend thy Majesty, (as I, in all reason, ought hereafter to do ; both because I on no other terms expect thy mercifull Pardon, and have felt also the sad burthen of being a Sinner,) him will the Lord instruct, and lead into those ways which are conformable to his blessed will ; and which will prove most grateful to him that walks in them.

13. He shall be at ease within himself ; or rather

11. For thy name's sake, O LORD, pardon mine iniquity : for it is great.

12. What man is he that feareth the LORD ? him shall he teach in the way that he shall chuse.

13. His soul shall dwell at ease : and

and his seed shall inherit the earth.

filled with Joy, and all manner of Satisfaction : None of the Blessings of this Life shall be wanting to him ; and he shall leave them as an inheritance to his Posterity after him.

14. *The secret of the LORD is with them that fear him : and he will shew them his covenant.*

14. Or if he fall into any Streights and Difficulties, the greatest comfort of all is, that the Lord is present to them that fear to doe any thing displeasing to Him, (though it were to deliver themselves from danger,) to counsel, and secretly suggest good advice unto them : For He hath ingaged Himself, to shew them what is best for their Safety and Preservation.

15. *Mine eyes are ever towards the LORD : for he shall pluck my feet out of the net.*

15. In confidence of which, my mind is fixed in a constant Dependence upon the Lord : I expect no help from any one else, but on Him will I patiently wait ; for I believe He will wind me out of these Perplexities, and deliver

me from the Snares which my Enemies have laid for me.

16. Behold, O Lord, how intirely I trust in Thee: Have a respect to my Faith, and Hope, and Patience; and take pittty upon me, now that Thou seest I am in a manner forsaken by all, and reduced from the estate of a King, to the condition of a Beggar.

17. Great are the Oppressions that lie upon my heart; and they are still growing into new Cares, and Fears, and vexatious Thoughts: O deliver me out of such grievous Streights, which press so sore upon me.

18. Have compassion upon the miserable and toilsome life which I lead; and remove all my Sins out of thy sight, which I know are the cause of it.

19. Discountenance my Enemies; who (as they are very numerous, so) bear an implacable Hatred to me:

16. Turn thee unto me, and have mercy upon me: for I am desolate and afflicted.

17. The troubles of my heart are enlarged: O bring thou me out of my distresses.

18. Look upon mine affliction and my pain; and forgive all my sins.

19. Consider mine enemies, for they are many, and they hate me with cruel hatred.

which diſpoſes them to doe me all the Miſchief imaginable ; though I have not been in the leaſt injurious to them.

20. O keep my ſoul and deliver me : let me not be aſhamed, for I put my truſt in thee.

20. O preſerve me from falling into their hands, for they ſeek my Life ; and reſcue me from the Danger I now am in of loſing it : And let not (I again moſt humbly beſeech Thee) the Truſt and Confidence which I reſoſe in Thee be turned into Shame and Confuſion ; as it will be if Thou doſt not deliver me.

21. Let integrity and uprightneſs preſerve me : for I wait on thee.

21. I have grievouſly offended *thy* Maſteſty it iſ true, and I have ſorrowfully bewailed it: but as for them that riſe up againſt me, *they* have ſo little reaſon to accuſe me, that I deſire Thee to deal with me according to my Uprightneſs and Integrity, in all my Adminiſtrations : Let my Innocency be my guard, and my Honneſt dealing my protection ; for I depend on nothing but *thy* Favour, in ſuch courſes.

22. Nor do I plead my own private Cause alone, but beseech Thee to have mercy upon the whole Nation, who are lamentably distracted by these Divisions: and to restore them to Peace and Quietness, by delivering me from this Rebellion that is raised against me.

22. Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

A Psalm of David.

ARGUMENT.

In this Psalm David asserts that Uprightness and Integrity, to which he pretended in the 21. verse of the foregoing Psalm; and appeals to God as the Judge of his Sincerity, who was privy to his most secret Intentions. But it seems to relate to former times, when he was persecuted by Saul, and look'd upon as a publick Enemy. 1 Sam. XXIV. 9. Thus Theodoret understands it; and thinks he was now among the Philistines, or in some other strange Country, into which he was sometime forced by that Persecution.

I. Judge

1. **J**udge me, O LORD, for I have walked in mine integrity: I have trusted also in the LORD, therefore I shall not slide.

2. *Examine me, O LORD, and prove me; try my reins and my heart.*

1. **I** Am accused of grievous Crimes by those that persecute me; but am not afraid to appeal to Thee, O Lord, as the Judge of that matter: nothing doubting but Thou wilt acquit me, and punish my false Accusers and Persecutors. For, Thou knowest, I kept a good Conscience when I was at Court; (1 Sam. XIX. 4.) and since I have been banisht thence, have taken no wicked course to deliver my self: (1 Sam. XXIV. 11, 12.) but intirely depended upon Thee alone for Safety; in which resolution nothing shall shake me.

2. Thou seest into the secret Thoughts of my mind, and Inclinations of my will: If I have not sufficiently approved my self, to have not so much as designed any such Evill as I am charged withall, go on, good Lord, to make a farther Search; and if Thou wilt still expose me to the

fiery triall of sorer Afflictions, I hope it will onely still discover more of my Integrity.

3. For I trust to nothing but thy Loving-kindness, which is the Pattern I have set before my eyes to imitate: I ever designed good, not hurt, to them; and have ever kept my Faith, and punctually performed my Promises to them; after the example of thy Truth, by which I have squared all my Actions.

4. I never loved the company of False and treacherous persons; nor have had any thing to doe with those, who under specious Shows cover ungodly Designs.

5. No, I perfectly hated their Meetings, where they laid their heads together to contrive some evill thing or other: I never did, nor ever will, sit in consultation with those unquiet and turbulent spirits, who are restlessly hatching Mischief.

3. For thy loving-kindness is before mine eyes: and I have walked in thy truth.

4. I have not sat with vain persons, neither will I go in with dissemblers.

5. I have hated the congregation of evil-doers: and will not sit with the wicked.

6. *I will wash mine hands in innocency: so will I compass thine altar, O LORD.*

7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.*

8. *LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

9. *Gather not*

6. I never satisfied myself with the mere ceremony of Washing my hands, before I went to offer Thee any Sacrifice: But sincerely endeavoured, O Lord, to keep my self free from all Impurity, (as by that token I testified,) and so presented my self, with due reverence, at thy Altar :

7. Not merely to pray to Thee, when I was in any Distress; but to praise Thee also, and to give Thee thanks; proclaiming to all thy people, those stupendious things which thy admirable Goodness hath done for me.

8. And Thou knowest, O Lord, with what affection I attended upon this employment; and how glad I was to go into thy Tabernacle, (which Thou hast been pleased to make the place where thy Glory dwells among us,) to offer those devout Sacrifices unto Thee.

9. And therefore, I hope, Thou

Thou wilt not let me suffer with those, from whose society I have always separated my self: O let me not perish, as if I was a Murtherer;

my soul with sinners, nor my life with bloody men:

10. Or a companion of those that live by Rapine and Spoil of others; (1 Sam. XXV. 15, 16.) or obtain their ends by Bribery and corruption of Justice.

10. In whose hands is mischief, and their right hand is full of bribes.

11. For I am none of that number; but have alway preserved, and will still continue, an upright endeavour to keep my self pure in all things: Therefore I beseech Thee to deliver me, now that they seek to destroy me as an Evil-doer; and shew that Thou judgest otherways of me.

11. But as for me, I will walk in mine integrity: redeem me, and be mercifull unto me.

in this, first, I am by my labours, my way, my innocency, my prayer.

12. Why should I doubt of it, when, notwithstanding all the assaults of my Enemies, I stand firm and unshaken? Surely the time will come, when I shall publickly praise the Lord, my Protector and Deliverer, in the Assemblies of his people; from whence

12. My foot standeth in an even place: in the congregation will I bless the LORD.

P S A L M XXVII.

A Pſalm of *David*.

A R G U M E N T.

A Pſalm composed by David, when he was, or had been lately, in some great Distress. It is not easy to resolve, whether it were when he was persecuted by Saul before he was crowned; (as the LXX now says, though Theodoret could find no such thing in the Hexaplus;) or when he was forced to fly from Absalom; or, as some of the Jews think, (which seems most probable, because it agrees very well with several passages in the Pſalm,) when, in fight with the Philistins, he had engaged himself so far among the Enemies, that he was in danger of being killed by a Giant, if Abishai had not seasonably stept in and relieved him. This was in his declining years; when the same Courage remained, but not the same Strength, which he had had in his youth. And therefore the people came and swore to him, saying, Thou shalt go out no more with us to battel, that thou quench not the lamp of Israel. 2 Sam. XXI. 17.

I. THE

1. **T**HE Lord still bears
a Favour to me,
and fills me with joy by
his wonderfull Preservation
of me. What Enemy then
is so terrible, that I should
not dare to engage him?
He defends my life in the
most dangerous Assaults;
of whom then, though he
be never so great a Giant,
should I stand in fear?

*if like
a gr. Beast,
anibals
& intended*

2. When malicious men,
full of hatred and rage, made
their approaches so near me,
that they hoped, like so
many savage Beasts, to tear
me in pieces and devour
me; they quite missed their
aim, and fell down dead at
my feet.

3. And therefore, though
I should see my self besieged
with a great Army of Ene-
mies, it shall not dismay
me: though I were to fight
a battel with the most nu-
merous Forces, I shall not,
after such a demonstration
of God's Love and carefull
Providence over me, de-
spair of Victory.

1. **T**He LORD
is my light,
and my salvation,
whom shall I fear?
the LORD is the
strength of my life,
of whom shall I be
afraid?

2. When the
wicked, even mine
enemies and my
foes, came upon me
to eat up my flesh,
they stumbled and
fell.

3. Though an
host should encamp
against me, my
heart shall not fear:
though war should
rise against me, in
this will I be con-
fident.

4. *One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.*

4. Not that I am greedy of glory and fame, by such marvellous Successes : No, I can stay at home, as my people desire me, (2 Sam. XXI. 17.) and give God thanks for what He hath done for me. Nothing in the world agrees so much with my desires : This is the onely thing I have sought, (even by my Wars,) and will still make the end of all my endeavours, that I may perpetually attend upon the Service of God in the holy Assemblies ; and enjoy the sweet pleasure the Lord is pleased there to impart to his people ; and receive directions from Him, when I wait upon Him every morning in his Tabernacle.

5. *For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.*

5. For there I shall think my self as secure in troublesome times, as if I was invironed with the strongest Bulwarks, or lay obscured in the most secret Hiding-places : the most impregnable Rock I should not take

take to be a place of greater Safety.

6. And now I have felt the happy fruit of my Love towards it; for the Lord hath given me a glorious Victory, and made me triumph over all my Enemies on every ſide. For which cauſe I will go thither, and offer Sacrifices of Thankſgiving with the higheſt expreſſions of Joy: I will compoſe Songs of Praise, and therein ſet forth the Power and Loving-kindneſs of the Lord.

7. On whom I ſtill depend for my future Preſervation; beſeeching Thee, O Lord, to give me a gracious audience: whenſoever I addreſs my ſelf unto Thee, ſhew then the Kindneſs Thou haſt for me, by granting my deſire.

8. Which I do not preſume to offer to Thee, without thy invitation; but have ſtill thy own words in my mind, whereby Thou exhorteſt us to come unto

6. And now ſhall mine head be liſted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praises unto the LORD.

7. Hear, O LORD, when I cry with my voice: have mercy alſo upon me, and answer me.

8. When thou ſaiſt, Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9. Hide

Thee, ſaying, *Seek ye my face* : To which my heart answers, Behold, O Lord, in obedience to thy command, and by thy gracious motion, I will never ceaſe to ſeek it.

9. *Hide not thy face far from me, put not thy ſervant away in anger : thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.*

9. And Thou, I hope, wilt look favourably upon me ; and not withdraw thy preſence from me, when I beg thy Protection or Aſſiſtence. Do not then in anger reject my ſuits, becauſe I am a Sinner ; but accept them, becauſe I am thy Servant : whom in former times Thou haſt ſo often relieved, that from thence alſo I am emboldned to beſeech Thee not to deſert me, O Lord ; but (as Thou haſt begun, ſo) continue to give me Deliverance and Safety.

10. *When my father and my mother forſake me, then the LORD will take me up.*

10. The indulgence of my Parents is not to be compared with thy moſt tender Affection : but, though they, and all the Friends I have, ſhould abandon me, I would hope
the

the Lord would take me into his care, and not suffer me to perish:

11. As I certainly shall, if Thou leavest me to my self. For, alas! I know not what course it is best for me to take for my Safety: and therefore beseech Thee to vouchsafe me thy Direction; and enable me to walk so circumspectly and evenly, that they who narrowly pry into all my actions, and watch for my halting, may have no advantage against me.

12. Let not those have their will of me, who love to trouble me, and give me perpetual disturbance; as too many still do, notwithstanding all the wonderfull things Thou hast wrought for me. They cease not to calumniate and defame my Government; and he that heads them, and sets them on, speaks of open force and violence, if he had opportunity.

13. Good God! how

11. *Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.*

12. *Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.*

13. *I had fainted,*

*ted, unless I had
believed to see the
goodness of the
LORD in the land
of the living.*

14. *Wait on
the LORD : be of
good courage, and
he shall strengthen
thine heart : wait,
I say, on the
LORD.*

had it been possible for me to support my self, under so many Troubles and Fears, which follow one upon another ; if I had not firmly trusted in Thee, that, notwithstanding the restless Malice of my Enemies, I shall enjoy Thee, in a prosperous and happy condition, even here in this present Life ?

14. And let me admonish thee, whosoever thou art that shalt hereafter fall into any such Streights, to learn by my example, not to be impatient, nor despond presently, much less despair of Relief, if the Lord do not send it just when thou expectedst it : But wait upon Him still with a stedfast Hope, and fortify thy self with a strong Faith in Him. Let not thy heart fail thee in the greatest Danger ; but, as I said, wait upon the Lord, and confidently expect, that, in His good time, He will relieve thee.

PSALM XXVIII.

A Psalm of David.

A R G U M E N T.

*Theodore*t thinks this Psalm was composed by David during Saul's Persecution; when he was betrayed by those whom he took for Friends, or not for his Enemies: such as Doeg, the Ziphites, and many others. But the matter of the Psalm inclines me to consider it as a Meditation, on some such occasion as moved him to pen the foregoing. For he blesses God, in the latter part of it, (v. 7, 8.) for the Victories he had got over his Enemies, and for the Peace he enjoyed: and yet complains, in the beginning of it, of some men who molested him, and sought an occasion to doe him mischief. See 2 Sam. XXI. 18, 19, 20. where we reade of three Battels between his Forces and the Philistins, after that mention'd in the Argument of Psalm XXVII. when, it is likely, some of his own Subjects took an opportunity to give him some Disturbance.

I. **O** Lord, to whom alone I betake my self for Safety, and under whose Protection nothing

I. **U**Nto thee will I cry,
O LORD, my rock, be not silent
to

*to me : lest if
thou be silent to
me, I become like
them that go down
into the pit.*

2. *Hear the
voice of my suppli-
cations, when I
cry unto thee :
when I lift up my
hands toward thy
holy oracle.*

3. *Draw me
not away with the
wicked, and with
the workers of
iniquity : which
speak peace to their
neighbours, but
mischief is in their
hearts.*

can hurt me ; I make my most earnest Prayer unto Thee, that Thou wilt defend me. Do not deny me, I most humbly beseech Thee ; lest while I am so importunate with Thee, and confide so intirely in Thee, and yet Thou takest no notice of me, I look like one that is abandoned by Thee to Destruction.

2. Grant my desires therefore, when with ardent affection I seek thy Favour, and, renouncing all dependence on humane Succour, implore thy Help ; which Thou art wont to send from thy Holy place.

3. Let not that Destruction seize on me, which is the portion of the Wicked : nor suffer me to be involved in the same Punishment with those pernicious Wretches, who make no conscience what Villanies they commit ; and yet pretend the greatest Friendship to their Neighbours, when

M 2

they

they design and are contriving their ruine.

4. It is fit that they suffer as they have done, and reap the fruit of their manifold Wickedness : dispense a reward to them according to their Works ; and deal with them (which is the measure whereby I desire Thou wilt proceed with me) as they have dealt with others.

5. I know Thou wilt. Because they regard not the wonderfull things Thou hast done for me, and by me ; particularly that great Work (which is to be ascribed to thy Power alone) of making me their King ; Thou wilt utterly overturn them, without any hope of their being raised up again.

6. And I ought never to forget (that which they neglect) the singular Providence of the Lord over me : whom I therefore bless and praise, because He heard my Prayer when I was in

4. Give them according to their deeds, and according to the wickedness of their endeavours : give them after the work of their hands, render to them their desert.

5. Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6. Blessed be the LORD, because he hath heard the voice of my supplications.

Distress ; and desire all Ages may ever praise Him.

7. *The LORD is my strength and my shield , my heart trusted in him, and I am helped : therefore my heart greatly rejoiceth and with my song will I praise him.*

7. The Lord is to me in stead of a Fortrefs and Shield , when my Enemies assault me: I heartily confided in Him , that He would defend me ; and behold He sent seasonable succour to me. (2 Sam. XXI. 17.) Which fills my heart with such exceeding Joy , that (as I cannot expresse it, so) I am not able to contain my self, but I must compose a Hymn in his praise, and say ;

8. *The LORD is their strength , and he is the saving strength of his anointed.*

8. It is the Lord that gives courage and strength to those that are on my side : He is the Fortrefs that preserves in safety , him whom He hath appointed to be the King of his People.

9. *Save thy people, and bless thine inheritance : feed them also, and lift them up for ever.*

9. Whose good and happiness I seek ; beseeching Thee, O Lord, to preserve thy People , and to pour down thy Blessings upon those whom Thou hast appropriated to thy self, out

of all other Nations : Take care of them , as a Shepherd doth of his Flock ; and make them victorious over all their Enemies, both now and in all future generations.

P S A L M XXIX.

A Psalm of David.

A R G U M E N T.

This Psalm seems to have been composed by David after some extraordinary great Thunder, Lightning , and Rain ; whereby (it is probable) God had so discomfited his Enemies, and put their Forces into such disorder, that He easily got the victory over them. Whereupon he exhorts them in this Psalm to submit to that glorious Majesty , from whom that Thunder came ; and who can so easily strike a sudden Terrour into the hearts of his stoutest and most resolved Opposers. Theodoret applies it to the destruction of Senacherib's Army, in Hezekiah's time ; for which I see no foundation : nor for the Title which now is in the LXX, (but Theodoret

doret could not find in the Hexaplus,)
 which makes the occasion of it to be, David's
 bringing the Ark to the place He had prepared
 for it.

1. **G**ive unto
 the LORD
 O ye mighty, give
 unto the LORD
 glory and strength.

2. Give unto
 the LORD the
 glory due unto his
 name: worship the
 LORD in the
 beauty of holiness.

3. The voice of
 the LORD is up-
 on the waters: the
 God of glory thun-
 dereth, the LORD
 is upon many wa-
 ters.

1. **O** Ye Princes and Ru-
 lers of the World,
 who so readily receive the
 lowest prostrations from
 your Subjects; give unto
 the Lord of all, that Ho-
 nour which He justly ex-
 pects from you: Acknow-
 ledge his Supreme Power,
 which you have so lately
 felt: and submit to his Au-
 thority.

2. Doe him honour su-
 table to the Excellence of
 his Majesty: And as a sign
 you have Him in great Ve-
 neration, come and cast
 down your selves before
 Him in the Sanctuary;
 where He hath fixt his glo-
 rious Residence among us.

3. Whose Voice was it
 but His, which you heard
 in the Clouds? (whither
 the voice of no earthly Mo-
 narch can reach.) From
 thence His glorious Majesty

thunders; and makes not onely the Earth, but the great Ocean tremble, at that token of his Presence.

4. You think there is great Power in your words: but, as they can be heard but a little way, so they are of little force, in comparison with this mighty Voice; wherein the Lord expresses how potent He is; and strikes a Dread and Horrour into all that hear it.

5. It makes the strongest Trees of the forest quake; nay, breaks them into shivers: the Cedars, as hard and tall as they are; even the Cedars of *Libanus*, which are famed for their durability and goodly bulk, are thrown down and shattered by it.

6. It lifts them up into the air, when it hath torn them in pieces: and makes the Mountains themselves leap, like the young creatures which live upon them.

4. *The voice of the LORD is powerful: the voice of the LORD is full of majesty.*

5. *The voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.*

And so did yr Divine power by yr hands of David & Jesse yr grt Prince of that time by (Syna) & Jer 22000 of yr men 11 Sam. 8. 5.

6. *He maketh them also to skip like a calf: Lebanon and Sirion like a young unicorn.*

7. *The voice of the LORD divideth the flames of fire :*

8. *The voice of the LORD shaketh the wilderness : the LORD shaketh the wilderness of Kadesh.*

9. *The voice of the LORD maketh the hinds to calve, and discovereth the forests : and in his temple doth every one speak of his glory.*

10. *The LORD sitteth upon the flood : yea, the LORD sitteth King for ever.*

7. Flashes of Fire break out together with it ; and, cutting their way through the clouds, are scattered, with a wonderful swiftness, into all quarters.

8. The force of it is felt in the most desert places, even in that vast and horrid Wilderness of *Kadesh* ; which, by overthrowing Trees and Rocks, it renders still more horrid.

9. It opens the wombs of Hindes, which otherwise bring forth with the greatest difficulty ; and it lays bare the coverts of the wild Beasts in the forest, whom it frightens into their dens, while his Temple remains unshaken by these tempestuous Blasts ; and all his pious Worshippers there, securely sing the Praises of his Glorious Majesty and Power, saying,

10. The Lord is the great King, who governs even the Clouds, and orders the Thunder-showers to
doe

doe what execution He pleases. When all other Monarchs fail, the Lord still remains the same throughout all generations; and the Thunder doth not more easily tear the Trees and Rocks, then He can break in pieces the proudest Princes : who ought therefore to tremble before Him, and to dread his Judgments.

11. But as for all those that are sincerely devoted to his Service, though never so weak and feeble; the Lord will be their Support : They may depend upon his Power to defend them in the greatest Dangers, and against the mightiest Enemies : The Lord will not onely preserve them from Evill; but bless and prosper them, with all manner of Happiness.

11. *The LORD, will give strength unto his people, the LORD will bless his people with peace.*

PSALM XXX.

A Pfalm and Song, at the dedication of the House of David.

ARGUMENT.

The Title of this Psalm differs from all the foregoing; it being the first that is called a Pfalm and Song, or a Pfalm-Song: as others, we shall see in due place, are called a Song and Pfalm, or a Song-Pfalm. The difference of which it is hard to find out. (See Arg. of Psal. LXVII.) But here the words may be otherwise construed; for they run currently enough in the Hebrew; thus, A Pfalm; A Song of dedication of the House, made by David: who would not eat in his house, till he had first in a solemn manner addressed himself to God, at his entrance into it; either after it was newly built, (2 Sam. V. 11.) or (which agrees best with a great part of the Psalm) when he returned to it again, after he had been driven from it by the Rebellion of Absalom, who defiled it. (2 Sam. XVI. 21.) Then he gave God thanks for his being restored to a peaceable possession of his Palace; and made a Feast for his Friends, (as the manner was, at their coming to dwell in a new-built house,) with extraordinary Piety and Devotion

Devotion acknowledging God's Goodness, who had graciously re-instated him in his Throne. The Thalmudists generally understand by the house here mentioned, the House of the Sanctuary ; (see Mr. Selden L. M. de Synedr. cap. 13.) but I see no ground for it : for David did not build God a House ; nor do the words of the Psalm (as Theodoret observes) agree to that matter.

1. **O** Lord , (to whose powerfull Providence I ascribe my late wonderfull Deliverance,) I will give Thee the highest Praises, and never cease to magnify thy Name ; who hast drawn me up out of that depth of Misery into which I was plung'd, and filled me with that Joy, which my Enemies hoped to have had in my Destruction.

2. O Lord, my Gracious God, I was in a most forlorn and languishing condition ; like a Sick man who cannot help himself : But I address'd my self, in earnest Prayer, to Thee ; and Thou hast restored me

1. **I** Will extoll thee , O LORD, for thou hast lifted me up, and hast not made my foes to rejoyce over me.

2. O LORD, my God, I cried unto thee , and thou hast healed me.

3. O LORD,
thou hast brought
up my soul from
the grave : thou
hast kept me alive
that I should not
go down to the pit.

4. Sing unto
the LORD, O ye
saints of his, and
give thanks at the
remembrance of
his holiness.

5. For his an-
ger endureth but
a moment ; in his
favour is life :
weeping may en-
dure for a night,
but joy cometh in
the morning.

to my former estate again.

3. Which Mercy is the
more to be admired , be-
cause there seemed to be
no more hope of my Re-
stitution , then there is
of the resurrection of a Dead
man out of his grave ; or,
at best , of a Sicks man's
recovery, that is just at the
point of death.

4. Joyn with me then,
all ye that are sensible of the
Divine Benefits, in this du-
ty of Praise to Him, who
hath called me from Death
unto Life again : Give
Thanks together with me,
(for my single Praises and
Thanksgivings are not suf-
ficient,) and gratefully
commemorate his Power,
and Goodness, and Wise-
dom, and Truth, which He
hath shewn in my Resti-
tution.

5. Wherein you may see
his Clemency towards his
faithfull Servants : whom
He may correct very sharp-
ly, for a little time ; but is
soon reconciled , and then
extends

extends his Favour to them without any end: and sends them Deliverance so unexpectedly and suddenly, as well as seasonably, that where nothing but Lamentations were heard over night, there nothing but Shouts of joy are heard in the morning.

6. Yet that must not make them secure, nor confident in any thing but his Goodness alone. For therein I was to blame, that when I was delivered from the Persecution of *Saul*, and settled peaceably in my Kingdom; I fancied vainly, that now I should never be any more disturbed.

7. But I soon found that that was more than I could promise my self; and that it depended solely on thy Favour, O Lord, by whom my Throne was established in the strong Fortress of *Sion*. (2 Sam. V. 7. 9.) For Thou, being offended with me, didst withdraw thy gracious Presence from me;

6. *And in my prosperity I said, I shall never be moved.*

7. *LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.*

and presently I was involved in new Troubles and Dangers.

8. *I cried unto thee, O LORD : and unto the LORD I made supplication.*

8. And had no way to relieve my self, but by making my Addresses to Thee, O Lord ; and earnestly beseeching Thee to pardon me, and restore me to thy Favour.

9. *What profit is there in my blood, when I go down to the pit ? shall the dust praise thee ? shall it declare thy truth ?*

9. For what service, said I, can I doc Thee when I am dead ? shall my Ashes be able so much as to praise thy Goodness, or declare thy Faithfulness to thy Promises ? will they not rather seem to fail, and lose their credit, together with me ? Spare me therefore, O Lord, and deliver me from those that seek my Life : Let me live, to tell how good and how true Thou art.

10. *Hear, O LORD, and have mercy upon me : LORD be thou my helper.*

10. Do not deny me, O Lord, but take compassion upon my sad estate. Lord, be Thou my Helper ; who art able to restore me to my former Happiness, without any other assistance ; as Thou alone, I am sensible, not

not the strongest Guards,
canst preserve me in it.

11. In this manner I
humbly besought thy Mer-
cy, and obtained a graci-
ous Answer: for Joy and
Gladness is returned again,
after a short time of Sadness
and Sorrow.

12. Which engages me
to doe Thee all the service
I am able; and in the most
magnificent manner to sing
thy Praises without ceasing.
O Lord, my most gracious
God, I will be as good as
my resolution; and spend
my whole Life in giving
Thanks unto Thee, for
thy faithfull Mercy towards
me.

11. *Thou hast
turned for me my
mourning into
dancing: thou hast
put off my sack-
cloth, and girded
me with gladness:*

12. *To the end
that my glory may
sing praise to thee,
and not be silent:
O LORD my God,
I will give thanks
unto thee for ever.*

PSALM XXXI.

To the chief Musician. A Psalm of David.

ARGUMENT.

A Psalm composed by David, and delivered to the Master of Musick in the Tabernacle, wherein he describes his Confidence in God, notwithstanding a grievous Streight wherein he was ; When (as I understand it) after his escape from Keilah, Saul, with three Bataillions (as we now speak) pursued him so close in the Wilderness of Maon, that, without an extraordinary Providence of God over him, he had certainly fallen into his hands. To that strange Deliverance, and not that from Absalom, (to which Theodoret refers it,) it is the more probable he hath a respect in this Psalm, (in the latter end of which it is thankfully commemorated,) because the hast, which the Psalmist here saith (v. 22.) he made in that sore Distress, is expressed by the very same word, (and used no-where else in any other part of David's History,) when the great Fright he was in, and his sudden speedy Flight from one place to another, is described, 1 Sam. XXIII. 26.

1. **T**HOU see'st, O Lord,
that in all these
Persecutions which I en-
dure, I have no Confidence
in any thing, but onely thy
Power and Goodness; which
if they should fail me, I
should be lamentably asha-
med: prevent that confusi-
on, O Lord, and magnify
thy own Mercy and Fideli-
ty, by preserving me in,
and delivering me out of
these Dangers, which now
encompass me.

2. Graciously incline to
favour my request, now
that I am so sorely pressed
by my Enemies, that they
are ready to seize on me:
Haste thy Relief, for it is
not this Rock or strong
Hold wherein I am, (1 Sam.
XXIII. 25.) that can pro-
tect me, but onely Thou,
O Lord; to whom I resort
as a more sure Defence, then
the most impregnable For-
tress in the world.

3. For so I have hitherto
found Thee in all my Di-
stresses, and therefore I still

1. **I**N thee, O
LORD, do
I put my trust, let
me never be asha-
med: deliver me
in thy righteous-
ness.

2. Bowe down
thine ear to me,
deliver me speedi-
ly: be thou my
strong rock, for
an house of de-
fence to save me.

3. For thou
art my rock and
my fortress: there-
fore

*fore for thy names
sake lead me, and
guide me.*

4. *Pull me out
of the net that they
have laid privily
for me: for thou
art my strength.*

5. *Into thine hand
I commit my spi-
rit: thou hast re-
deemed me, O
LORD God of
truth.*

flee to Thee for safety ;
beseeching Thee to glorify
Thy self (I have no other
Argument whereby to move
Thee) in leading me out
of this Streight ; and gui-
ding my steps so, that I may
not fall into the hands of
my Enemies.

4. Who have now so
circumvented me, and, by
the secret Treachery of the
Ziphites, brought me into
such Perplexities, (1 Sam.
XXIII. 19, 20, &c.) that
I am undone unless Thou
extricate me : As I hope
Thou wilt ; for I profess
again, that I depend on Thee
alone for Help and Delive-
rance.

5. Unto thy care and
custody I commit my self,
and deposite my very Life
with Thee : * Who hast so
often rescued me ; when I
was like to lose it ; and
wilt still, I doubt not, shew

[* Our Saviour used these words in
a more proper and literall sense than they
can be applied to David.]

Thy self my most gracious God, as well as powerfull Lord ; who never deceivest those that rely upon thy faithfull word.

6. There is nothing else that I rely upon, for I never inquired of Diviners, Wizzards, Southsayers, or Fortune-tellers ; nor consulted with Necromancers, (or any other of those Vanities wherewith the Gentile world is cheated,) which way I should flee, or how I should provide for my Safety : No, I have hated all such practices, and those that observe them ; confiding intirely in the Lord , and his Directions.

7. In whose mercifull Providence over me I will be glad and rejoyce, even when I am in Streights : for it is most delightfull to remember how Thou hast taken care of me in my Afflictions ; and never neglected, but still owned me and provided for my security, in the greatest Distresses.

6. I have hated them that regard lying vanities : but I trust in the LORD.

7. I will be glad, and rejoyce in thy mercy : for thou hast considered my trouble, thou hast known my soul in adversities.

8. And

Pfalm XXXI. *the Book of* PSALMS. 181

8. *And hast not shut me up in to the hand of the enemy: thou hast set my feet in a large roome.*

9. *Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea my soul and my belly.*

10. *For my life is spent with grief, and my years with*

8. And very lately didst not suffer me to be shut up in Keilah, (1 Sam. XXIII. 7.) whose Inhabitants would have delivered me into the hands of Saul: but admonishedst me by thy Oracles, at which onely I enquired, (*ib. v. 9, &c.*) to depart from thence, where I was in danger to be inclosed; and gavest me a larger compass, to seek the means of my Preservation.

9. Go on, good Lord, to perfect thy Mercy to me; and now that I am fallen into a new Difficulty, and closely begirt on every side by my Enemy; take some pity upon me, and speedily deliver me: For the continual Anguish and Vexation which these returning Dangers give me, together with the Hunger and Thirst which at present sorely pinch me, have, in a manner, quite dispirited me.

10. I cannot subsist long, unless Thou relievest me: For I am wasted away with

Sorrow and Sighing ; the Punishments of my Sins are so heavy, and I am so weak, that I cannot support my self under their burthen.

11. My Enemies also mock at my Confidence in Thee, now that they have thus distressed me : and my Neighbours , who have been witnesses of my Integrity in all my actions, are too prone to joyn with them in those Reproaches : and, which is still sadder, my familiar Friends are afraid to be seen in my company , or to send me the least relief : they dare not entertain me into their houses ; for when they have met me in the high-way, they fled , and would not come nigh me.

12. They look upon me as a man utterly lost ; and so never think of me, no more then if I were in my Grave : they despair of my Restitution , and despise me as much as an earthen Vessel when it is bro-

sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11. *I was a reproach among all mine enemies, but especially among my neighbours , and a fear to mine acquaintance: they that did see me without, fled from me.*

12. *I am forgotten as a dead man out of mind: I am like a broken vessel.*

ken in pieces; which no body minds, becauſe it cannot be repaired.

13. *For I have heard the ſlander of many, fear was on every ſide, while they took counſel together againſt me, they deviſed to take away my life.*

13. The Calumnies and Slanders alſo whereby the greateſt perſons defame me, are come to my ears. They ſay I am a Seditious fellow; that the life of the King cannot be in ſafety, till I be deſtroyed: and ſo they have held Conſultations together againſt me; wherein they have debated nothing elſe, but how to find a way to take away my Life.

14. *But I truſted in thee, O LORD: I ſaid, Thou art my God.*

14. But how great ſoever their Cunning and their Power be, and how dejecting ſoever my Fears; I do not quite deſpond: but ſtill reſoſe a ſure Confidence in Thee, O Lord, ſaying, Thou art the Judge of my Innocence; Thou art my Defender and Protector, who haſt hitherto alway done me right.

15. *My times are in thy hand: deliver me from*

15. It is not in their power to diſpoſe of my Life at their pleaſure, no

more then it is in mine to appoint the time of my Deliverance; which I leave to thy Wiſedom, O Lord, to whom it belongs : onely beſeeching Thee, at preſent, to reſcue me from falling into the hands of my Enemies; and at laſt, when thou judgſt it moſt fit, to free me from their Perſecution.

16. Diſperſe theſe black clouds of Affliction, which have ſo long kept me in ſuch a mournfull condition, that my Enemies fancy Thou haſt abandon'd me: and ſhew the Favour Thou beareſt to me, who am faithfully devoted to thy ſervice; and therefore, though I am unworthy of it, yet hope Thou wilt magnify thy own Mercie in delivering me from theſe Dangers, and making me as happy as now I am miſerable.

17. Let not thy humble Suppliant, O Lord, who teſtifies by his daily prayers

the hand of mine enemies, and from them that perſecute me.

16. *Make thy face to ſhine upon thy ſervant : ſave me for thy mercies ſake.*

17. *Let me not be aſhamed, O LORD, for I have called*

*called upon thee :
let the wicked be
ashamed , and let
them be silent in
the grave.*

prayers that he wholly depends upon thy Favour, be shamefully disappointed in his expectation of Relief from Thee : But let the Wicked be confounded, to see all their Contrivances against me come to nothing ; let them be laid in their graves, and give me no farther Disturbance.

18. Let the lying lips be put to silence : which speak grievous things proudly and contemptuously against the righteous.

18. Stop the mouths of those bold Calumniators, who insolently threaten utter ruine to the innocent : whom they charge with the most grievous Crimes ; and deride all that he can say, or doe , in his own defence.

19. O how great is thy goodness which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee , before the sons of men !

19. O what a comfort is it, when they thus insult, to think of thy kind intentions towards those that fear to offend thee, though for the present they are most miserably abused ! How great are the Blessings Thou hast treasured up in store (as shall in time appear openly before all the world) and prepared for those that
reli-

religiously avoid all unjust ways of preserving themselves, and trust to Thee alone!

20. They are forced to hide themselves sometimes in Caves and Dens of the Earth; (1 Sam. XXIII. 14. 19. 23. XXIV. 2, 3, 8.) but there Thou art present with them; and it is thy gracious Providence that preserves them from him that furiously persecutes them: Thou dost keep them as safe, as if they were in thy Dwelling-place; from the Mischiefs which contentious men, by their false Accusations seek to bring upon them.

21. Of which I my self (for ever praised be the Lord) am a remarkable instance: for He hath magnified his Mercy to me in assisting my Escape, when I was shut up in a fortified City, that had gates and bars. (1 Sam. XXIII. 7. 13.)

22. And presently after that, when I fell into such

20. *Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.*

21. *Blessed be the LORD; for he hath shewed me his marvellous kindness in a strong city.*

22. *For I said in my haste, I am cut*

*cut off from before
thine eyes : never-
theless thou hear-
dest the voice of
my supplications,
when I cried unto
thee.*

a Streight, that I had no hope of evading it ; but (so vehement was my fear) said in my precipitous flight, (1 Sam. XXIII. 26.) I am lost; I shall never be able to save my self, though I make never so much haste: yet even then, upon my humble supplication to Thee, Thou didst instantly send a most seasonable and wonderfull Deliverance to me. (v. 27.)

23. *O love the
LORD, all ye his
Saints : for the
LORD preserveth
the faithfull, and
plentifully rewar-
deth the proud
doer.*

23. What an encouragement is this to all truly pious Souls? Let them love the Lord, and stedfastly cleave unto Him: For the Lord taketh care of their Safety, who continue faithfull to Him in all their Troubles ; and plagueth those who proudly insult over them, till He hath left none of their race remaining.

24. *Be of good
courage, and he
shall strengthen your
heart, all ye that
hope in the LORD.*

24. Be not dejected therefore, much less disheartned in the course of Piety, all ye that place your hope and confidence
in

in the Lord : But let that fill you with courage ; and make you firmly resolved to adhere to Him, and never to shrink from your Duty under the forest Afflictions.

- 136 12
 7 136 3 1/2

PSALM XXXII.

A Psalm of David. Maschil.

ARGUMENT.

A Psalm composed by David, when the Calamities into which he fell by his Son's Rebellion taught him how evil and bitter a thing it was to offend God ; and how infinitely he was beholden to Him, that He was so mercifull as not to take such a vengeance on him as his Sins deserved. There are those who think it was intended for publick use, upon the great day of Expiation, when the whole Nation made a general Confession of their Sins. And called Maschil, either because it contains an excellent Instruction (as that word signifies) concerning the means to obtain true Blessedness : or because it was set to the tune of a Song , in vulgar use in those

those days ; which began with the word Maschil. This is the more probable of the two ; because there are XII Psalms besides this that have the same Title, to all of which the former reason cannot be applied.

1. **B**lessed is he whose transgression is forgiven, whose sin is covered.

2. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

1. **H**appy is that man, thrice happy, to whom God will be pleased, out of his own free grace and mercy, (for no man can merit such a Favour, by any Services that he can doe Him,) to remit, not onely his common Errours and Weaknesses, but also his grosser Sins ; whether committed against the Divine Majesty, or against his Neighbours.

2. It is impossible to express the Happiness of that man, to whom the Lord will be so gracious, as not to exact the Punishment due to his former Offences, for which he is most heartily afflicted: (for to none else this Happiness belongs:) and doth not onely seem by his sorrowfull Confessions to hate and abhor them, but

but is unfeignedly resolved to forsake them.

3. He that hath felt the smart of them, as I have done, will be sensible what a pleasure it is to be eased of such a Sting. For when I seriously reflected upon the grievous Sin I had committed, but not bewailed as I ought, it filled me with such anguish and horror, that I lost all appetite to my meat, and pined away, till I was not able to go or stand; but lay roaring perpetually (like a Lion that hath received a deadly wound) under the miserable Torture of my mind.

4. So heavy was the sense of thy Displeasure, wherewith I was struck, that I could find no means to throw it off, either by buisiness, or diversions in the day: nor would it suffer me to take my rest in the night; but still pressed down my Spirit, and scorched me so vehemently with its raging heat, that my bo-

3. *When I kept silence, my bones waxed old; through my roaring all the day long.*

4. *For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.*

dy (which heretofore was fat and fresh) was consumed and parch'd, like the Grass of the earth in the midst of the driest Summer.

5. I acknowledg my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

5. But at last I bethought my self of that Remedy which I had too long neglected; and humbled my self before Thee in a sorrowfull Confession of all my Sins, both great and small: I laid open all those Wounds which were so full of anguish, and acknowledged I deserved to be still far more miserable: I resolved I would never hereafter palliate or excuse my Sins; but ingenuously charge my self home with them, and condemn my self before Thee for them. And straightway Thou (who sawest the sincerity of my Repentance) wast pleased to grant me a gracious Pardon, and to release me from all my Pain; though my Guilt, which was the cause of it, was exceeding great.

6. Which

6. Which should incourage every one that hath any sense of God, and of the blessedness of being in his Favour, and the misery of lying under his Displeasure, to apply himself speedily to Him, by unfeigned Repentance, as soon as ever he hath offended Him: For that's the surest time of finding mercy with Him ; and the way of preventing those great Calamities , which otherwise may overtake him, when the Lord sends a deluge of Miseries (as He did in the days of *Noah*) upon the world of the ungodly.

7. Then he may say , Thou Lord, art my Refuge, to whom I fly for Safety ; and I trust that Thou wilt preserve me (though I have been a grievous Sinner) from those Distresses which surround me ; and thereby give abundant cause to me, and all that are about me, to bless and praise Thee for thy mercifull Deliverance of me.

6. For this shall every one that is godly, pray unto thee in a time when thou maiest be found: surely in the floods of great waters they shall not come nigh unto him.

7. Thou art my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. *Selah.*

8. I will instruct thee, and teach thee in the way which thou shalt go : I will guide thee with mine eye.

9. Be ye not as the horse, or as the mule which have no understanding : whose mouth must be held in with bit and bridle, lest they come near unto thee.

8. Hearken therefore unto me, whosoever thou art who hast any care of thy Salvation ; and I will bestow some good Advice upon thee, and direct thee into the wisest and safest course of Life : Trust thyself with me, to be thy Guide ; and I from my own experience will give thee faithfull counsel, and take care thou do not go amiss.

9. God hath indued you with reason, both to tell you what you ought to doe, and to check you when you doe not as you ought ; and hath made you capable also of receiving good Admonitions from others : Do not therefore follow your own unbridled Lusts and Appetites, much less be refractory and untractable when God would reduce you from the error of your ways ; as if you were not Men, but headstrong Horses and Mules, who can by no means be curbed, nor made to come near thee,

O

that

*how y^e are
being intro-
duced by
counsel
in*

that thou maist manage them
at thy pleasure.

10. Let such ungovernable, obdurate Sinners expect to be handled like those Brutes; for they shall receive many and grievous strokes, which shall make their hearts to ake. But he that intirely commits himself to the Lord, to be ruled and disposed of according to his will, shall be not onely secured by his good Providence, but enriched with abundance of his Blessings.

11. And therefore whatsoever your present Troubles may be, let your heart be glad, O ye that are obediently led and governed by Him: Rejoyce in the confidence you ought to have of his Favour towards you: Triumph in his Loving-kindness, all ye that sincerely study to doe his will; and shout for joy, as if you were already victorious over all your Enemies.

10. *Many sorrows shall be to the wicked, but he that trusteth in the LORD, mercy shall compass him about.*

11. *Be glad in the LORD, and rejoyce ye righteous: and shout for joy, all ye that are upright in heart.*

P S A L M XXXIII.

A R G U M E N T.

It is not recorded by whom this Psalm was composed, nor upon what occasion. But there is little question, it was a pious Meditation of David, (of whose spirit it savours,) and, as we may guess, upon occasion of some special Benefit received from God: (though not particularly mentioned:) which makes him call it v. 3. a New Song. (Of which see more Psalm CXLIX.) Wherein he desires all the faithfull to joyn with him in joyfull praises of the Lord; considering his excellent Nature, and his admirable Works, both of Creation and Providence: especially over Good men, who piously trust in Him, and expect all good from Him; and therefore ought to think themselves blessed that they have relation to Him.

I. R EJOYCE
in the
LORD, O ye righte-
ous, for praise is
comely for the up-
right.

I B Less the Lord with
joyfull hearts, tri-
umph in his praise, all ye
that are just and good: for
nothing is more becoming
them that sincerely doe the
will of God, then to praise
Him, from whom they have
received and hope for so
O 2 many

many Benefits ; and nothing is more to be desired, then to have your hearts perpetually filled with delightfull thoughts of Him.

2. Extoll therefore his glorious Perfections in Psalms and Hymns, composed in praise of Him : and let all the instruments of Musick accompany the voices, to expresse and excite your joy in Him.

3. Let not the ancient Songs of praise suffice you, but indite a New Hymn, to testify your singular Love and Gratitude to Him : employ your best skill to make the sweetest Musick ; and sing as chearfully as you are wont to do at your most solemn Feasts.

4. For the Lord hath graciously revealed his Will unto you, and shewn you the right way, in which if you walk, you cannot miss of being happy : and whatsoever He *doeth* hath the same scope with what He *saith* ; for in all that befalls

2. Praise the LORD with harp: sing unto him with the psaltery, and an instrument of ten strings.

3. Sing unto him a new song, play skilfully with a loud noise.
*with a shout or Hallel,
like yt of soldiers, &
they triumph, or engage.
So y^e H.B. Josh. 6. 20,
&c.*

4. For the word of the LORD is right: and all his works are done in truth.

5. He

you, He faithfully designs
your good.

5. He loveth
righteousness and
judgment : the
earth is full of the
goodness of the
LORD.

5. Let this therefore be
part of your Song, The
Lord governs the World
with perfect Justice and E-
quity ; these He loves, and
in these He delights: His
Goodness and Mercy also
are so conspicuous, that we
can look no-where but we
see innumerable proofs of
his Bounty towards us ;
which spreads it self over
the face of the whole
Earth.

6. By the
word of the
LORD were the
heavens made :
and all the host of
them by the breath
of his mouth.

6. And who can doubt
of the greatness of his Po-
wer, when he beholds the
spacious Heavens ; with the
Sun, Moon, and all the
Stars, which are placed
there like an Army in excel-
lent order ? and considers
that all these He made with
the same ease that we speak
a word, onely by comman-
ding them to be ?

7. He gathe-
reth the waters of
the sea together,
as an heap : he

7. Nay, the Earth it self
declares how mighty He is :
for when it lay covered
with the Waters, being far
heavier
So y^t to y^s & y^s they appear higher yn y^s shores.

heavier then they, He commanded it to appear: (I. Gen. 9, 10.) and cutting a deep channel for them, He laid them up there as in Cellars; where they ſwell, and riſe up in round heaps, higher then the ſhoar, but cannot overflow the Earth.

8. Let all mankind therefore, in whatſoever part of the world they dwell, dread this Almighty Lord: Let them not dare to diſobey Him, who thus tamed even the raging Sea.

9. For as then He did but ſignify his pleaſure, and the thing was done, and remained fixed and firm according to his appointment: ſo whatſoever He will have now to be done, (whether for a Bleſſing on thoſe that ſubmit to Him, or a Punishment of the diſobedient,) it ſhall certainly come to paſs; and none can reſiſt or alter his Orders.

10. Let men lay their Deſigns never ſo deep, let whole Nations combine to-

layeth up the depth in ſtore-houſes.

8. *Let all the earth fear the LORD: let all the inhabitants of the world ſtand in awe of him.*

9. *For he ſpake and it was done; he commanded, and it ſtood faſt.*

10. *The LORD bringeth the counſel of the heathen*

*to nought : he
maketh the devi-
ces of the people of
none effect.*

*II. The counsel
of the LORD standeth
for ever, the
thoughts of his
heart to all gene-
rations.*

*12. Blessed is
the nation whose
God is the LORD:
and the people
whom he hath
chosen for his own
inheritance.*

gether, and in their gravest Assemblies consult how to compass their Ends ; the Lord (such is his Wisdom, as well as his Power) easily disappoints them all : and makes the most likely contrivances, which oppose his will, to be in vain and without success.

II. Whereas that which He resolves, none can defeat ; but shall certainly obtain its effect. One generation passes away, and another comes in its stead ; but his Purposes are still immoveably the same, and can no more in future Ages then now be overthrown.

II. Most happy then is that Nation which worships this Lord, the Creatour of Heaven and Earth : unspeakably happy are they who live under the care of so just, so good, so powerfull and wise a Being, and are so highly in his Favour, that He hath chosen them (though all mankind be his) to be a peculiar People

to Him ; among whom in a ſpeciall manner He will reſide , and hath ingaged Himſelf by a gracious Covenant to doe them good.

13. How carefull ought they to be to pleaſe Him, and approve their very hearts unto Him ! For though He be in Heaven, as the place of his moſt ſpeciall and moſt glorious preſence ; yet there is not a man upon Earth , but He ſees and obſerves him.

14. They are all expoſed to his view ; and from thence He takes a ſtrict and exact account, not onely of all their open Actions, but of their moſt ſecret Deſigns and Contrivances.

15. For they are every one of them, without exception, his Creatures: and as He is equally the Former of them all, ſo He formed their Souls as well as their Bodies ; and therefore muſt needs ſee into their very Hearts, and be perfectly ac-

13. *The LORD looketh from heaven : he beboldeth all the ſons of men.*

14. *From the place of his habitation he looketh upon all the inhabitants of the earth.*

15. *He faſhioneth their hearts alike : he conſidereth all their works.*

16. *There*

quainted with every one of their Thoughts.

16. *There is no King saved by the multitude of an host : a mighty man is not delivered by much strength.*

16. And to Him a King is no more then another man ; but if He see that he regards not his Majesty, nor depends upon Him, He will make him find, that it is not in the power of the greatest Army he can raise, to secure and defend him : nor shall the mightiest and most valiant man in that Army be able to deliver so much as himself, though he have a giantlike strength.

17. *An horse is a vain thing for safety : neither shall he deliver any by his great strength.*

17. Though he should be mounted upon the stoutest Horse, (which is a most warlike creature,) he will but deceive himself, if he rely either upon his courage, or his strength, or his agility, or his swiftness, for Preservation.

18. *Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy.*

18. It is the Lord onely from whom comes Salvation ; and he hath regard to none but those that fear to offend his Majesty, and placing their confidence and hope in his Love, more then

then all humane force, look up to Him for Safety. Over such He will watch with a very carefull Providence.

19. To rescue them when they are in danger by the Sword or the Plague ; and to supply their necessities, in time of Scarcity and Dearth.

20. What shall we doe therefore in all Streights , but desire Him to take care of us? For this is our peculiar priviledge, that we may confidently expect and wait for his seasonable Relief, who is our onely Helper and Defender.

21. For we may be sure He will not fail our expectation : but at the last fill our hearts with joy , as a reward of the pious trust we have reposed in Him ; whose unspotted purity and faithfulness shall be ever famed.

22. O Lord, Thou seest we depend upon Thee alone, and have placed all our hope, all our comfort

19. To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he is our help and our shield.

21. For our heart shall rejoyce in him : because we have trusted in his holy name.

22. Let thy mercy O LORD, be upon us, according as we hope in thee.

and contentment in Thy
Care and good Providence
over us : Let us prosper ac-
cordingly ; deal with us ac-
cording as we Trust in
Thee, and not in any
ſtrength, wiſedom, or con-
trivance of our own.

P S A L M XXXIV.

A Pſalm of *David*, when he changed his be-
haviour before *Abimelech* : who drove
him away, and he departed.

A R G U M E N T.

*The Title tells us this Pſalm was penned by
David, after the eſcape he made from A-
chiſh King of Gath, (in which Country
all their Kings were called by the common
name of Abimelech, i. e. My father the
King ; as in Egypt anciently they were all
called Pharaoh, and afterward Ptolemy,) who he was afraid would ſeize on him, when
he heard it commonly reported, that he was
the perſon that killed Goliath, and preten-
ded to the Sovereignty over all thoſe Coun-
tries, (1 Sam. XXI. 11.) And therefore he*
put

put on the behaviour of a man beside himself: hoping that when Achish saw this, he would despise him; and looking upon him as an useless man, that could doe neither good nor harm, think fit to thrust him out of his Court, where he had been entertained, and send him packing from thence. And accordingly it succeeded. (1 Sam. XXI. 14, 15.) But though he was preserved by this artifice, the deliverance notwithstanding is piously ascribed unto God's great Meroy, who prospered the device. To whom therefore he would have all pious men commit themselves, and depend upon his Favour in well doing: which he declares is the sure course to be happy. The Psalm is curiously composed, according to the number and order of the letters of the Hebrew Alphabet, in the beginning of every verse: which shews it was contrived, when he reflected upon his Escape, in some place of Safety.

1. **I** Will never forget how gracious the Lord hath been to me in this remarkable Deliverance; but, whatsoever my condition be, will still have my mind and my mouth perpetually filled with his Praise.

1. **I** Will bless the LORD at all times: his praise shall continually be in my mouth.

2. My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3. O magnifie the LORD with me, and let us exalt his name together.

4. I sought the LORD, and he heard me, and delivered me from all my fears.

2. This shall be my glory, in this I will think my self happy, that the Lord is with ~~me~~, wheresoever I am, to guide and defend me: and I will let all those that humbly depend on Him know what He hath done for me; that they may likewise joyfully hope for his Mercy.

3. Oh that they would all joyn with me, in declaring the greatness of his Goodness, in this miraculous Providence over me! Let them with the same devout affection extoll Him in all his glorious Attributes; who hath given *me* such a Deliverance, and *them* such hope in the greatest Danger.

4. I was sore afraid (1 Sam. XXI. 12.) when I found they had discovered me in the Court of *Achish* who I was; many a sad thought and dreadfull apprehension began then to trouble my mind: But committing my self to Thee by hearty Prayer, and desiring Thee

to be my Guide and my Protector ; Thou wast pleased presently to rid me of them, by inclining his heart to look upon me as I appeared, and to make no stricter inquiry after me.

5. From which all pious men should take courage in all their Streights ; and when their hearts are ready to sink, look up unto God : who will revive and comfort them, and never suffer them to be ashamed of the hope they repose in Him.

6. Let them fix their eyes on me, and excite one another to a chearfull dependence on Him, saying, Behold *that* man : he was in a miserably-poor condition, destitute of all humane help ; but commending himself to the Lord by earnest Prayer, the Lord took care of him, and delivered him out of all his Distresses.

7. Why should we then
W^h, not despair of his Mercy, who
1 num. sends an invisible Host (as
al in Script.

5. *They looked unto him, and were lightened: and their faces were not ashamed.*

6. *This poor man cried, and the LORD heard him; and saved him out of all his troubles.*

7. *The angel of the LORD encampeth round about*

*bout them that
fear him, and de-
livereth them.*

appeared to *Elisha*) to guard those who fear nothing so much, as to offend his Majesty ; and to preserve them as securely, as if they were surrounded with an invincible Army, from all the assaults of their Enemies ?

8. O taste and see that the LORD is good : blessed is the man that trusteth in him.

8. Oh that men would not be so negligent, but seriously consider this ; and make a trial, by stedfast fidelity to God in all their Troubles, how gracious and kind He is ! They shall soon find, that there is no man so happy, as he that piously confides in Him.

9. O fear the LORD, ye his saints : for there is no want to them that fear him.

9. Continue therefore, O ye devout Worshipers of the Lord, (whatsoever other men doe,) to fear nothing but lest you should be false to Him. Never betake your selves to any sinful ways, to provide for your safety, or so supply any of your necessities : but religiously observe his Commands ; and you shall never be reduced to such Streights, as to be utterly destitute of
what

what is needfull for your Preservation.

10. The young Lions, (an Embleme of those who seek to enrich themselves by rapine, or by injurious practices,) who are most ravenous in their appetites, as well as swift to pursue, and bold to seize, and strong to tear in pieces their prey, are many times disappointed, and cannot meet with satisfaction to their hungry desires: But they that seek their food from the Lord in pious and honest ways, shall certainly be blessed with every thing that is good for them.

11. Come hither then, all ye that are disposed to learn, and harken to the Instruction which, out of a most tender affection to your welfare, I shall give you, concerning the Fear of the Lord.

12. Who is there among you that desires to live happily? that would fain pro-

10. *The young lions do lack and suffer hunger: but they that seek the LORD shall not want any good thing.*

11. *Come ye children, hearken unto me: I will teach you the fear of the LORD.*

12. *What man is he that desireth life, and loveth many*

*many days, that
he may see good?*

13. *Keep thy
tongue from evil,
and thy lips from
speaking guile.*

14. *Depart from
evil and do good:
seek peace and pur-
sue it.*

15. *The eyes of
the LORD are
upon the righteous,
and his ears are*

long his life to a great num-
ber of years, and have
them all prosperous and
pleasant?

13. Let him be very care-
full, in the first place, to
bridle his tongue; and ne-
ver imploy it to speak evill
of others, or to deceive them
with fair words and false
promises.

14. Let him in all his
actions also eschew what
God hath prohibited, and
doe what He hath comman-
ded: and, more particu-
larly, avoiding all Hatreds
and Enmities, Strife and
Contention, study to main-
tain Love and Friendship
with all his Neighbours, and
to make peace among them
when they quarrell; and
though they be averse to it,
not to cease his importuni-
ties, till, if it be pos-
sible, he have reconciled
them.

15. Such men will feel
great contentment in their
own hearts, and be excee-
dingly beloved by others:

And (which is the greatest happiness of all) the Lord will have a special care of them; and, when they are in any Distress, most readily hear their cry, and help them.

16. But as for all those that take the contrary course, (beside that they are ill at ease in themselves, and hated by their neighbours,) the Lord is their Enemy; and in his heavy displeasure will utterly destroy both them and theirs.

17. Experience hath taught us this, (and therefore let them not be disheartened if they fall into any Trouble, but still expect good days,) that the Lord graciously answers the Prayers of those who adhere unto Him in the ways of Piety and Peaceableness, and sends them seasonable Relief and Deliverance.

18. Though He may seem to absent Himself, by

open unto their cry.

16. *The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.*

17. *The righteous cry, and the LORD beareth, and delivereth them out of all their troubles.*

18. *The LORD is high unto them that*

that are of a broken heart : and saveth such as be of a contrite spirit.

suffering them to be sorely bruised and crushed under their Burthens : yet He is really present to them, to support and comfort their drooping spirits; and at last to ease them of their Burthens, after they have humbly and patiently submitted to them.

19. Many are the afflictions of the righteous : but the LORD delivereth him out of them all.

19. Many of these Afflictions there may be : (for such Prosperity they must not promise themselves; as will exempt them from Troubles, for a triall of their fidelity :) but in this they ought to think themselves happy, that they know the Lord will put an end to them, when He hath sufficiently proved them.

20. He keepeth all his bones : not one of them is broken.

Thy words eminently fulfilled in Orl. Saviour.

20. And while they lie under them, He sustains, upholds and defends them; so that they receive not the least hurt by any of those Sufferings, which otherwise would crush them in pieces.

*v. Tourn
Grand p. 2*

21. Evil shall slay the wicked : and

21. Whereas the Wicked, who for the present
P 2 flourish,

flourish, shall at last be seized by some Calamity or other ; which shall stick to them, till it hath destroyed them: they that spitefully persecute the Righteous bring such a guilt upon themselves, that they shall not escape without their justly deserved Punishment.

22. And by that very means the Lord oftentimes rescues his faithfull Servants from those Mischiefs which their enemies intended to them; and, you may be sure, will not suffer any of them, since they rely entirely upon Him, to perish like those ungodly Wretches.

and they that hate the righteous shall be desolate.

22. *The LORD redeemeth the soul of his servants : and none of them that trust in him shall be desolate.*

PSALM XXXV.

A Psalm of David.

ARGUMENT.

This Psalm, we are sufficiently informed by the matter of it, was penned by David, when he was fiercely persecuted by Saul. Whose Forces, which were unjustly raised against him, he beseeches the Lord to dissipate; and especially to stop the mouth of his false Accusers, (such as Doeg, and the Ziphites,) of whom he most heavily complains: in the middle of the Psalm vowing to God, that he would be ever mindfull of the Benefit, and never cease to give Him thanks and praise, for his Loving-kindness, if He would be pleased to confound them, and deliver him.

There may seem to be here, as in other Psalms, such horrid Imprecations against his Enemies, as do not become the mouth of a Good man. But they must be considered as an Appeal to God in a particular case, for Justice against those whom no Court on earth could or would punish. Which made it fit, he thought, to desire the Divine Majesty to execute the Judgment, He had enacted in his Law, against obstinate and incurable Offenders, who else would escape the hand of justice; whereby others also would be hardened in their wickedness.

Besides, the words may be interpreted not as a Prayer, but as a Prediction; and rendered, not, Let them be, but, They shall be, &c.

1. **T**Ake my part, O Lord, and maintain my Cause against those that contend with me, and have raised a War against me: for I am not able to defend my self, and have none else to appear for me.

2. Be Thou my Protector, and preserve me under the shield of thy Almighty Providence: oppose Thy self unto them, and keep off all the assaults of my Enemies.

3. Strike through *them*, as well as defend *me*; let them run upon the spear and the sword, if they continue to pursue me: and confirm my Soul in this belief, that Thou wilt at last deliver me from this Persecution.

4. Disappoint them [or They shall be disappointed] of their hope, which they have to destroy me;

1. **P**Lead my cause, O LORD, with them that strive with me: fight against them that fight against me.

2. Take hold of shield and buckler, and stand up for mine help.

3. Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4. Let them be confounded and put to shame that seek after my soul:
let

Pfalm XXXV.

*let them be turned
back and brought
to confusion, that
devise my hurt.*

5. *Let them
be as chaff before
the wind: and let
the angel of the
LORD chase
them.*

6. *Let their
way be dark and
slippery, and let
the angel of the
LORD persecute
them.*

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and make them blush to see
all their warlike preparati-
on against me come to no-
thing: let them all be put
to flight, and make a con-
fused retreat with shame
and dishonour, who design
my Ruin.

5. Let them be dispersed
[or They shall be disper-
sed, and so of the rest.] as
the Chaffe, when it is blown
about by a mighty wind:
and let the invisible Po-
wers, which Thou usest as
Ministers of thy Displea-
sure, (especially when thy
Ministers on earth doe not
their duty) drive them for-
ward, and thrust them on
in that disorder.

6. Let them not know
where they are, in their
Flight; but wander, as men
in the dark, up and down
in slippery and dangerous
ways: and there let the Mi-
nisters of thy Vengeance
still pursue them, and press
them on with restless Fears,
till they tumble headlong
into Destruction.

7. For though I have done them no wrong nor given them any provocation, they hunt and pursue me, as if I were some wild Beast; and by treachery, as well as open force, endeavour to take away my Life.

8. Let him, whose Hatred hath armed so many against me, (and, when I suspected no danger, sought my Ruin, 1 Sam. XVIII. 10, 11, 21. XIX. 10.) meet with unexpected destruction: let him be caught in his own Wiles, and, according to the rules of thy righteous Judgment, suffer that himself, which he thought to doe to me.

9. Then shall my Soul conceive the highest Joy in the Love the Lord bears to me, and in his Care over me: To Him will I give thanks as the Authour of my Deliverance and rejoyce in what He hath done for me.

10. The Joy shall spread all over me, and from the

7. For without cause have they bid for me their net, in a pit, which without cause they have digged for my soul.

8. Let destruction come upon him at unawares; and let his net that he hath bid, catch himself: into that very destruction let him fall.

9. And my soul shall be joyful in the LORD: it shall rejoyce in his salvation.

10. All my bones shall say, LORD,

LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and the needy, from him that spoileth him.

inmost sense of my heart, with all the power and strength I have, both of body and Soul, I will burst forth in thy Praise, and say, Lord, who is comparable to Thee in Mercy, and Wisdom, and Power? who rescuest the poor helpless man, in wonderfull ways, from him whom he cannot resist; the man who is miserably in want, and hath none to relieve him, from him who by violence and oppression hath undone him.

11. False witnesses did rise up; they laid to my charge things that I knew not.

11. For which they have no-pretence at all, but what is founded on Calumnies and Lies, forged by men of no conscience; who have accused me of the highest Crime, and laid to my charge such things as never entered into my mind.

1 Sam. XXIV. 9.

12. They rewarded me evil for good, to the spoiling of my soul.

12. And (which adds to the sharpness of my Persecution) they are men whom I have obliged; who are so detestably ungratefull,

as,

as, for all the good I did them when I was in Power, to make me no other requital, but to endeavour to deprive me of my Life.

13. O how unlike is this to the Kindness that I shewed to them in their Troubles ! When they were sick, for instance, I sympathized most heartily with them; and testified my unfeigned Grief and Sorrow for them by putting on Sackcloth; in which I humbled my self before God, with Prayer and Fasting for their Recovery. Which I often repeated; and in such an affectionate manner poured out my soul to God on their behalf, in my most secret Retirements, that I wish my self no better, then I desired God to doe for them.

14. I walk'd mournfully; and went to visit them with the same diligence, as if I had been in danger to lose a Friend or Brother: I could not have look'd

13. *But as for me, when they were sick, my cloathing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom.*

14. *I behaved my self as though he had been my friend, or brother: I bowed down heavily, as one that mourneth for his mother.*

15. *But*

more dejectedly, if I had bewailed the death of the dearest Mother.

15. *But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.*

15. But these very men (such was their Inhumanity) could not dissemble the joy they conceived, when the news was brought of any Evil that befell me: but ran to tell one another, and assembled themselves together; that they might publickly testify how glad they were to hear it. The very Scum of the people, who were so vile, that I did not so much as know there were such men in the world, met together by their example, to revile me; and there was no end of their Reproaches.

16. *With hypocritical mockers in feasts: they gnashed upon me with their teeth.*

16. They joyned themselves to the prophane Flatterers and Trencher-buffoons; who, maintaining themselves by saying any thing which they think will please their Lords and Masters, made me the subject of their abusive Jest, ridiculous Sayings, and Scoffs,

Scoffs, in their Table-talk;
which they accompanied
with such Rage, as if they
could have eaten me up.

17. Lord! Thou seest
all this, I know very well,
but how long wilt Thou
bear with it, and be a Spec-
tator onely? Be pleased
at length to vindicate my
Innocence, and deliver me
(who am desolate, and have
none to relieve me, but
Thee alone) from those
that have already despoiled
me of Goods and my good
Name; and now seek, like
so many rapacious Lions, to
devour me, and take away
my Life.

18. I will ever preserve
a gratefull remembrance of
it, if Thou wilt vouchsafe
this Mercy to me; it shall
be acknowledged with the
most hearty Thanks before
all thy people, as soon as
Thou shalt restore me to
thy Tabernacle: in the
most frequent Assemblies,
when the whole Nation
meets at their solemn

17. Lord, how
long wilt thou look
on? rescue my
soul from their
destructions, my
darling from the
lions.

Dear Life!

18. I will give
thee thanks in the
great congregation:
I will praise thee
among much peo-
ple.

Feasts, I will celebrate thy Power and Goodness with my Praises.

19. Let not them that are mine enemies wrongfully rejoyce over me : neither let them wink with the eye, that hate me without a cause.

19. Let not those therefore that unjustly persecute me, have the pleasure of getting any advantage of me : Let them no longer make signs one to another, with their eyes and their heads, as if they had done their buisiness, and should satisfy their causeless Hatred of me.

20. For they speak not peace, but they devise deceitful matters against them that are quiet in the land.

20. For they are men of a turbulent spirit, that give not their Sovereign peaceable Counsels : but devise false stories, to incense him against those that would gladly serve God quietly under his Government, without doing the least harm to any body.

21. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

21. Nor are they content to doe this secretly ; but now they bawl against me with open mouth, and boldly accuse me as a Traitor, rejoycing at any colour they can meet withall for their Calumnies ; and saying,

*Some foul fact they
accus'd Dav. of. but
falsely v. 11.*

saying, So, so, we have found him out ; his treasonable practices are discovered ; we our selves are eye-witnesses of it.

22. But Thou knowest me better then they, O Lord ; to whom I appeal as a witness of the Wrong they do me : beseeching Thee to declare my Innocence, by affording me thy Help, and delivering me from their hands, now that they hope to seize on me.

23. Thou hast seemed hitherto to neglect me, though I have so often made my appeal to Thee : But I beseech Thee, at length, O my God, and my Lord, who art the only Judge that can give me Relief, the onely Sovereign that can protect an injured Subject, to take cognizance of my Cause ; and pass sentence on me, according to my Doings.

24. I desire onely that Thou wilt doe me right ;

22. This thou hast seen, O LORD, keep not silence : O LORD, be not far from me.

23. Stir up thy self, and awake to my judgment, even unto my cause, my God and my Lord.

24. Judge me ; O LORD my God, according to

*according to thy
righteousness, and
let them not re-
joyce over me.*

and not that Thou shouldst, in favour of me, forbear to condemn and punish me, if I be guilty of what they accuse me. Deal with me according to thy unspotted Justice, O Lord, (whom the fear of none can overawe,) my God, (who art a Judge whom none can corrupt;) and then I know they shall never have the better of me.

25. *Let them
not say in their
hearts, Ah, so
would we have it:
let them not say,
we have swallowed
him up.*

25. Prevent so great a Mischief, O Lord, lest they should applaud themselves in their Wickedness. Let them have no occasion to think within themselves they shall prevail; saying to their Souls, So, now all goes well; cheer up, we shall have our desires: much less let them prevail so far, that they should triumph in my Ruin, and say, We have obtained our End, we have utterly destroyed him.

26. *Let them
be ashamed and
brought to confu-*

26. Let them all be shamefully disappointed: and as they have combined together

together insolently to deride and mock me ; so let them, who rejoyce at my present forlorn condition, look upon one another with amazement and confusion. Let them not onely be put to the blush, but perfectly confounded, and never be able to lift up their heads again, who proudly traduce me, and seek to raise themselves upon my Ruin.

37. And thereby fill all their hearts with joy, and their mouths with the voice of triumph, who, believing my Innocence, have wished well to me : and let them see me so victorious, that this may be their perpetuall Song, The Lord be extolled with the highest Praises, who favoured his Servant *David* so much, that He delivered him out of all his Troubles, and settled him in Peace and Prosperity.

28. As for *my* Tongue, that sure shall never rest ;

sion together, that rejoyce at mine hurt : let them be cloathed with shame and dishonour, that magnifie themselves against me.

27. Let them shout for joy, and be glad, that favour my righteous cause : yea, let them say continually, let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28. And my tongue shall speak of

of thy righteousness, and of thy praise all the day long.

but be declaring thy Justice, and Goodness, and Fidelity to me: on which I shall ever think, and be giving Thee the Praise, which is due unto them, perpetually.

P S A L M XXXVI.

To the chief Musician. A Psalm of David, the Servant of the LORD.

A R G U M E N T.

This Psalm, composed by David, and delivered by him to the chief Master of Musick in the Tabernacle, seems to have been penned, as the former and many others were, during the Persecution he suffered from Saul. It is hard to say, to what part of that time it peculiarly belongs. The most probable opinion is, that it hath respect to the beginning of it: when Saul had a Jealousy of him, and a Hatred to him; but hid it secretly in his heart, and counterfeited Friendship to him, and desire of his Alliance: (as you read 1 Sam. XVIII.) and yet could not carry the matter so cunningly, and so wholly

Q suppress

suppress and conceal his intentions to destroy him, but that they broke out in some fits; (as you find there v. 11. and in the next chapter v. 10.) and by the very Pre-ferment he gave him, made it plainly appear he design'd his Ruin. This Treachery David here describes; (without naming Saul, to whom he preserved a due Reverence;) and opposes thereunto the Fidelity and Goodness of God, who rules the whole World, and takes care of Beasts as well as men: and therefore would not, he hoped, desert him, nor any else that depend on Him, and are his faithfull Servants; as he, in a speciall manner, professed himself, and was obliged, to be.

1. **T**HE Wicked may use many arts to disguise and cloak his evill intentions; but his actions, directly contrary to all the laws of Humanity, as well as the Law of God, discover what he is, and make me resolve not to trust him: because, without all doubt, he hath no regard to God, nor will be restrained by the fear of Him, from doing me still more Mischiefe.

1. **T**HE transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2. For

2. For he flattereth himself in his own eyes, untill his iniquity be found to be hateful.

3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to doe good.

4. He deviseth mischief upon his bed, he setteth himself in a way that is not good: he abhorreth not evil.

2. Though he flatter and sooth up himself in his own conceit, imagining he carries things so cunningly and smoothly, that none can accuse him: yet at length his Iniquity shall be found out, and make him odious to all the world.

3. When he pretends great Kindness to me, and professes I am dear to him; his meaning is to doe me mischief, and to cheat and insnare me into Danger. He was once a better man, and better affected towards me; but now his Passions have so blinded his judgment, and perverted his will, that he knows not what belongs to Justice and Equity; much less to Goodness and Charity.

4. For, whatsoever he may say in publick of his Affection to me, when he is retired, he is contriving how to ruin me. He muses of nothing else when he lies down to sleep, and when he awakes: and is

not transported merely by a sudden fit of Jealousy and Anger against me ; but hath set himself (with an obstinate resolution to persist in it) in a course so void of all Piety , Justice , or Charity , that there is no Wickedness, though never so abominable, at which he sticks, to compass his design to destroy me.

5. My comfort is, that his Hatred, and Falshood cannot be so great ; but thy Goodness and Loving-kindness, O Lord, and thy Faithfulness to thy word, are infinitely greater : On these I rely, which I know will not deceive me ; being no less conspicuous and constant (as well as unmeasurable) then the Heavens.

6. Thy Justice also , in the administrations of all affairs, appears as visibly, and is as unmovable, as the highest Mountains ; which the greatest power on Earth cannot shake , nor

5. *Thy mercy (O LORD) is in the heavens ; and thy faithfulness reacheth unto the clouds.*

6. *Thy righteousness is like the great mountains ; thy judgments are a great deep : O LORD , thou preservest man and beast.*

7. *How*

make to bend to their inclinations. The deepest Plots they can lay are shallow, and easily disappointed by Thee; whose Orders and Decrees shall be executed and brought to pass, by ways and means that we cannot fathom: And therefore I will trust in Thee, O Lord; whose carefull Providence extends not onely to Men, but to Beasts also, which have no sense of Thee.

7. *How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.*

7. For if Thou hast such care of their well-being, O God; Thy Loving-kindness, sure, and tender Mercy is incomparably greater to those that know Thee, and depend upon Thee. It is impossible to express the value of it; and to know how rich, how safe, and secure they are, who in all Troubles and Dangers can confide in Thee, for thy powerfull Protection.

8. *They shall be abundantly satisfied with the fat-*

8. They shall not onely be well contented in that condition wherein they are;

but have abundant ſatisfaction in thy Love to them ; and at length bring Thee the Sacrifice of Thankſgiving , for thy mercifull Preſervation of them, and feaſt with Thee in thy Houſe ; where Thou ſhalt pour into them the ſweeteſt Joys, and give them an earneſt of the greateſt plenty of all Divine Bleſſings, that ſhall continually flow in upon them.

9. For Thou art the Spring from whence all our Happineſs comes , which Thou art able to communicate for ever : and if Thou wilt be favourable to us, nothing ſhall hinder our Joy ; but we ſhall think our ſelves happy in the moſt diſconſolate condition.

10. Vouchſafe then, O moſt graecious God, to extend thy Loving-kindneſs (which is ſo precious, that it excells all worldly things) not onely unto me ; but unto all that obediently

*neſs of thy houſe :
and thou ſhalt
make them drink
of the river of thy
pleaſures.*

9. For with
thee is the fountain of life : in thy
light ſhall we ſee
light.

10. O continue
thy loving kind-
neſs unto them
that know thee ;
and thy righteouſ-
neſs to the upright
in heart.

11. Let

acknowledge their dependence on Thee : Never withdraw thy Favour from them, but perform thy Promises to thy faithfull Servants, and defend them from all the mischievous Devices of their Enemies to destroy them.

11. *Let not the foot of pride come against me, and let not the hand of the wicked remove me.*

11. Make me an example of it ; and, whatsoever is secretly designed and plotted against me, let not my proud Enemy prevail, and tread me under his feet : let not all the power of the Wicked, that may joyn with him, be able to subvert me.

12. *There are the workers of iniquity fallen : they are cast down, and shall not be able to rise.*

12. In this attempt I am confident they shall fail ; I plainly see them baffled in this wicked design. It is as certain, as if I already beheld it with my eyes, that where they thought to overthrow me, they shall fall themselves : with so powerfull a hand shall they be thrown down, that they shall never recover themselves, to

renew their attempt against
me any more.

PSALM XXXVII.

A Psalm of David.

ARGUMENT.

In this Psalm (which is composed so artificially, that the order of the Letters of the Alphabet is observed, in the first letter of every other verse) David seems to intend to prevent the Scandal which some might take, when they saw the wicked in Prosperity, and the Godly under affliction ; (as they did some times ;) quite contrary to the Law, which promised all Good things to those that kept it, and threatned all Evil to those that broke it. He bids them be patient, and stay a while ; and they should see both verified. For the Prosperity of the Wicked shall be short : (as he over and over again bids them consider :) and the Just, if they would but wait a while, should see themselves not onely delivered out of Trouble, but made very flourishing. And therefore he advises, in the first place, that no man by any means suffer himself to be tempted,
by

by the splendid condition of the Wicked, to imitate them in their ungodly courses : but to stick close to the principles of Piety and Vertue, trusting in God, and committing himself to Him ; who will give great satisfaction to such honest men, in what they have at present, though never so little ; and at last put them in possession of all that their hearts can desire. And to preserve themselves in this pious temper, he shews nothing could be more available then Meekness and Humility, (which procures us, as Theodoret here notes, abundance of good things,) and to reflect on the lamentable end of the proud and haughty, who take unjust courses, (as was apparent in what befell Saul and Absalom, and such like persons.) Which sufficiently admonishes all men to bear their present Troubles decently and well : and not to envy the prosperous Successes of the Wicked, nor to call them Blessed ; but rather account them Unhappy and miserable.

The Son of Syrach seems to have summed up this Psalm in those few words, I. Ecclus. 23. &c. A patient man will bear for a time, and afterward joy shall spring up unto him. For the fear of the Lord is Wisedome ; and Faith and Meekness are his delight.

1. **L**ET it not vex thee
to see the Evill-
doers in great Prosperity :
nor be provoked thereby
either to accuse God's Pro-
vidence ; or to think the
worſe of Vertue ; or to
imitate them in their Wic-
kedneſs ; or to wiſh thy
ſelf to be what they are.

2. For this Prosperity
which thou art apt to look
upon with admiration, en-
vy, or anger, is ſo far from
laſting alway, that it is but
of ſhort continuance: They
ſhall be cut down, on a
ſudden, as the graſs is by
the hand of the Mower,
when it is moſt flourishing;
or they ſhall fade away as
the green Herb doth, which
in a little time withers,
and of it ſelf falls to de-
cay.

conſider
2. y^e
3. y^e
has
on you
with y^e
ſhip
new
loving
down

3. If you would have a
firm and ſtable Happineſs,
conſide in God, (and not
in Riches, ſhouldſt thou
have them in the greateſt
abundance,) doing all the
good thou art able, in that
he has appointed you, not
ſtriving with foreign Nations, whoſe
power can never equal that of

1. **F**RET not
thy ſelf be-
cauſe of evil doers,
neither be thou
envious againſt the
workers of iniqui-
ty.

2. For they ſhall
ſoon be cut down
like the graſs, and
wither as the
green herb.

3. Trust in the
L O R D, and do
good, ſo ſhalt thou
dwell in the land,
and verily thou
ſhalt be fed.

4. Delight
in Almighty, who is pleaſed

condition wherein his Providence hath placed thee: So shalt thou be settled in the good Land God hath given us; (when the Wicked are cut off from it;) and shalt enjoy securely all those Blessings, which He, according to his faithfull promise, will provide for thee.

4. *Delight thy self also in the LORD; and he shall give thee the desires of thine heart.*

4. Be not discouraged therefore, nor too much dejected; if thou art for the present afflicted; but rest contented with what thou hast: or rather, solace thy self in the Lord, and take a greater delight in his Promises, then the Wicked can do in their present Possessions; and commending thy self unto Him by constant Prayer, be confident He will answer thee, according to thy heart's desire.

5. *Commit thy way unto the LORD: trust also in him, and he shall bring it to pass.*

5. When thou hast any difficult business in hand, and art doubtfull of the success; or when thou knowest not what course to take, for the accomplishing of thy honest

honest designs; leave all to the Lord, and trust to Him in pious and upright courses, that he will direct and assist thee, and bring things to a good issue.

6. And if thou shouldst be accused as a man of evil Designs, let not that trouble thee neither: For though thy Fame may be obscured for a time by Calumnies and Slanders, as the Sun is by Mists and Clouds; yet as that scatters them all at last, so shall thy Integrity appear and shine as brightly as the Sun at noon-day.

7. And, in the mean time, rest satisfied in this, that the Lord knows thy Innocency: and do not murmur and complain if He do not presently vindicate it: but think it becomes thee to wait upon Him, with humble submission to his will, and to stay as long as He pleases. And be sure thou beest not so impatient, as to be irritated by the thriving

6. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7. Rest in the LORD, and wait patiently for him: fret not thy self because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8. Cease

Wickedness of the Ungodly, and the strange Success they have in their dishonest Contrivances, to doe as they doe ; and to follow them in their Calumnies, Fraud, Injustice and Oppression, or any such like courses, whereby they craftily compass all their designs.

8. Cease from anger, and forsake wrath : fret not thy self in any wise to do evil. *i.e.*

to commit those sins of oppression &c. by which those who are wicked to grow Rich & Great.

8. If thou perceive thy indignation begin to arise, to see such vile people so successfull, suppress it presently ; let it not vex and afflict thee, much less boil up to wrath and furious displeasure: or if, on a sudden, thou art surprised with such a passion, take care however, that it proceed no farther ; and by no means be so incensed (I must repeat that caution, it is so weighty) as to follow their Example, in evil-doing.

9. For evil doers shall be cut off : but those that wait upon the LORD, they shall inherit the earth.

9. For how prosperous soever it may prove in the beginning, the end, assure thy self, shall be lamentable. And let those Evil-doers expect

expect also to meet with an untimely end, and to be cut off by the hand of Justice, in a remarkable manner, from the land of the living: when they that follow my advice, and wait patiently till the Lord will doe them right, shall possess those Good things that He hath promised, in this Land which he hath given them for their inheritance.

10. And do not think He stays too long before He doeth it; but if that thought come into thy mind, resolve to expect yet a while longer; and still believe that, after a very short time, the Wicked, who seem to stand so fast, shall be utterly destroyed. When thou hast made a strict search after him, thou shalt find nothing of him remaining, in the place where thou sawest him so flourishing.

11. Whereas they that meekly submit to their present Afflictions, and patiently wait upon God, till He be

18 111
27 113
10. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place: and it shall not be.

11. But the meek shall inherit the earth: and shall delight themselves

*in the abundance
of peace.*

pleased to relieve them, shall be settled at last in their possessions; and lead a most pleasant life, in the greatest plenty of all manner of Good things: in the injoyment of which nothing shall disturb them.

12. *The wicked plotteth against the just, and gnasheth upon him with his teeth.*

12. The Wicked indeed hopes to hinder this; being so furiously enraged at the Just, that he is always contriving some Mischief against him.

13. *The LORD shall laugh at him, for he seeth that his day is coming.*

13. But all his Plots and crafty Devices are ridiculous in the eyes of the Lord, who sees the day of his Ruine approaching: which will inevitably seize on him, before his Designs can take effect.

14. *The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, and to slay such as be of upright conversation.*

14. He hath numerous partakers, indeed, who have added open Force to their secret Practices, and armed themselves, in a warlike manner, for the Just man's utter destruction; which they hope may be the more easily compassed, because he is destitute of humane Help, and will not

not take any crooked ways
for his own Preservation.

15. But all these Endeavours also shall prove in vain; and, which is more, they shall not onely miss their aim, but their sword, as we say, shall cut their own throat; and the Evill they intended against the Just shall fall upon themselves.

16. And as there is more satisfaction in the little pittance a Righteous man hath, then in all the abundance which the greatest Potentates have gotten by extortion, oppression, and violence: So that small Power he hath shall be of more force to protect and preserve him, then all the multitudes which attend upon those violent men to guard them.

17. For the Lord is against the Wicked; and be their power never so great, which they have to oppress and destroy the Righteous, He will break it in pieces:

15. *Their sword shall enter into their own heart, and their bows shall be broken.*

16. *A little that a righteous man hath, is better then the riches of many wicked.*

17. *For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.*

18. *The*

but Good men He will support, be they never so weak; and both maintain them in what they enjoy, and increase their stock, notwithstanding all that their Enemies can doe against them.

18. *The LORD knoweth the days of the upright: and their inheritance shall be for ever.*

*Take a y^eicular care
account of Good men
Psalm. v. Ps. 50. 7.*

19. *They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.*

20. *But the wicked shall perish,*

18. He may seem to neglect them; but there is no day passes, wherein He doth not take care of them, and exercise a most gracious Providence over them: observing, not onely all their Afflictions, but their Patience under them; which shall be rewarded with the Blessings He hath promised to them, and to their Children after them.

19. In calamitous times, when God punishes the world by War or Pestilence, they shall not be ashamed of the hope they have placed in God, that He will preserve them: when a Famine comes and pinches others, they shall be sure to have enough.

20. But the Wicked shall perish in those evill days:

R

for

for the Lord looks upon them as his Enemies; who, when they grow rich and great, are but fatted up as Beasts for the slaughter, and on a sudden melt away, as fast as the Fat of lambs that is burnt upon the Altar: just so shall the Divine Vengeance seize on them, when they are in the fulness of their Prosperity; and, like that Fat, they shall vanish into smook, and come to nothing.

21. You see a man now perhaps grow rich by wicked arts; but he shall in time be reduced to such streights, as shall put him to double shame; first of borrowing, and then of not being able to pay at his day: when the Righteous shall be so far from borrowing of any, that he shall be able to lend; nay, to exercise mercy, and give freely to him that needeth.

22. For upon these God hath intailed a Blessing by his gracious Promises,

and the enemies of the LORD shall be as the fat of lambs, they shall consume: into smoke shall they consume away.

21. *The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.*

22. *For such as be blessed of him, shall inherit the*

the earth ; and they that be cursed of him, shall be cut off.

(which shall certainly be fulfilled) that they and theirs shall enjoy the Good things of the land : and against the other He hath denounced a Curse, (which they shall no ways avoid) that they shall be rooted out.

23. *The steps of a good man are ordered by the LORD: and he delighteth in his way.*

23. Let a man but take care that his ways be pleasing to the Lord, by doing what He approves ; and He will prosper him in all his undertakings, and guide his counsels and actions so, that he shall meet with good success.

24. *Though he fall, he shall not be utterly cast down : for the LORD upholdeth him with his hand.*

24. Or if he fail sometime of his End, he shall not be undone : The Lord still supports him by his Power, that he be not discouraged ; and relieves him by his good Providence, that he be not utterly ruin'd.

25. *I have been young. and now am old : yet have I not seen the righteous forsaken, nor his seed begging bread.*

25. I say nothing but what I can confirm by my own long observation. When I was young, I began to take notice of it ; and I continued so to doe, till now that I am grown

old: and I cannot remember, that in all my life I ever saw a truly Pious, Just, and Charitable man, left destitute of necessary things; or his Children after him reduced to such Poverty, that they were constrained to beg from door to door.

26. No, he rather hath not onely enough to supply his own wants, but to spare also for the relief of others: to whom he freely gives, or at least lends; and is so unwearied in these acts of Charity, that God rewards it with Blessings upon his posterity.

27. Take my advice therefore, if thou wouldst be happy: Never do any Evil, though it be to gain the greatest advantage this world can afford; But constantly imploy thy self in Good works, especially in acts of Mercy. Though thereby thou mayest seem to impoverish thy self for the present; be assured, this is the way to live a long and prosperous life, in great

26. He is ever merciful, and lenient: and his seed is blessed.

27. Depart from evil, and do good: and dwell for evermore.

28. For

28. For the
L O R D loveth
judgment, and
forsaketh not his
saints, they are
preserved for ever:
but the seed of the
wicked shall be cut
off.

29. The right-
eous shall inherit
the land, and dwell
therein for ever.

30. The mouth
of the righteous
speaketh wisdom:
and his tongue
talketh of judg-
ment.

tranquillity and peace.

28. For the Lord loveth
that which is just and right;
and upon that account will
not forsake those that are
mercifull, but be very mer-
cifull to them: and conti-
nue his mercy to their Chil-
dren after them; when the
posterity of injurious and
hard-hearted men shall be
destroyed.

29. Such Wretches may
flourish for a time: But they
that shall be settled and fix-
ed in the Land of promise,
and leave it as an inheri-
tance to those that succeed
them, are onely (as I have
often said) the Godly, Just,
and Mercifull men;

30. Who doe good
not onely to mens Bodies,
but to their Souls also;
imparting to them (especi-
ally to their own Children)
such Precepts of vertuous
Wisedome, as teach them
how to behave themselves
aright in every action of
their life, and naturally tend
to make them prosperous.

31. As appears by this Righteous man himſelf; who, making the Law of God (which he hath continually before his eyes) the Rule of his life, proceeds ſteadily to the obtaining of his End; and happily finiſhes his courſe, without falling into thoſe Miſchiefs, into which Wickedneſs leads thoſe who have no regard unto that Rule.

32. His greateſt danger is from ſuch Lawleſs men, who (as I have ſaid before) watch for an opportunity, and leave no means unattempted, (though it be by Falſeneſs and Treachery) not onely to give him Trouble and Diſturbance, but to take away his Life.

33. But the LORD will not let them have power to doe what they deſign. He will reſcue him from their Violence: or, if they ſeek to undo him, in a form of Law, by falſe Accuſations before the publick Judges, He will find a means to

31. *The law of his God is in his heart, none of his ſteps ſhall ſlide.*

32. *The wicked watcheth the righteous, and ſeeketh to ſlay him.*

33. *The LORD will not leave him in his hand, nor condemn him when he is judged.*

34. *Wait*

clear his Innocence, and reverse even the Sentence they have pronounced against him.

34. *Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*

34. Therefore, if I should study never so long, I can give a Good man no better advice then I did at first : Hope in God, (when any of these Troubles happen,) and patiently wait for his Mercy in a stedfast observance of all his Commands. Be not moved by any Mischiefs that men can threaten, to go out of that way, into which thou art directed by God's Law : but believe that he will at last, if thou perseverest in it, advance thee to the possession of all the Blessings it promiseth ; and thou shalt see those that thought to depress thee , utterly destroyed.

35. *I have seen the wicked in great power : and spreading himself like a green bay-tree.*

35. There want not publick examples of this in our own days. For I myself have seen the Wicked (such as *Saul, Doeg , and Abitophel*) in such power,

that he was in no fear that any body could hurt him ; but, quite contrary, struck terrour into all : His Offspring was numerous , his Possessions large, his Revenue exceeding great ; being like a Tree never yet transplanted, that hath taken root, and suck'd abundance of juyce out of the Earth, and spreads its branches every way.

36. And yet, as firm as he seemed to stand, he was gone on a sudden ; he vanished (it is very wonderfull) just as you see a Cloud pass away, and disappear. I look'd about me to see what was become of him, and whether he might not be removed (as a Tree sometime is) to another place ; but there was no such man, nor any remainder of him to be found.

37. Do you mark then, and make it your own observation, as I have made it mine ; and you will find there is this great difference

36. *Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.*

37. *Mark the perfect man, and behold the upright: for the end of that man is peace*

38. *But*

between him that makes the Laws of God the Rule of his life, and thoſe that tranſgreſs them: That though the former may meet with ſome Troubles for a time ; yet, if they do not make him forſake his Integrity, nor in any thing ſwerve from his Duty, he ſhall in the iſſue be very proſperous and happy.

38. *But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhall be cut off.*

38. But the other ſhall be utterly deſtroyed ; none of them ſhall eſcape by any of their cunning Tricks and Devices, but ſhall all alike periſh : though for the preſent they may thrive in their Wickedneſs ; yet, in the concluſion , they ſhall be cut off both root and branch.

39. *But the ſalvation of the righteous is of the LORD, he is their ſtrength in the time of trouble.*

39. For the Lord, whom none can reſiſt, undertakes to be the Defender, Deliverer, and Benefactor of Juſt and Good men : They may ſafely depend on Him , for power and ſtrength to ſupport and protect them , whenſoever they

they fall into any Distress.

40. He will not fail to help them during their Troubles, and at last to deliver them out of them : The wicked shall not be able to hinder it ; but He will deliver them from all their secret Plots, or open Attempts to destroy them : He will therefore deliver them, because they intirely rely on Him for Safety ; and will not take any other course, but such as He allows, to save themselves from Danger.

40. *And the LORD shall help them, and deliver them : he shall deliver them from the wicked, and save them because they trust in him.*

P S A L M XXXVIII.

A Psalm of David, to bring to remembrance.

A R G U M E N T.

This Psalm was composed by David, either during his Affliction, to desire God graciously to remember him, (as the Title of it is,) and send him Deliverance: or afterward, to put himself in remembrance of the moans he made when he was in that sad condition; and how earnest he then was with God, to pardon all the Sins which had brought him into it, and to release him out of it; and what hope and confidence he then had in God, which might incourage him and all others to place the like humble trust in his Goodness for the time to come.

What the affliction was, is not so certain as it may seem at first sight. It is generally thought he was sick, and that of some noisome, ulcerous disease; as in the beginning of the Psalm severall expressions, if they be taken literally, plainly enough denote. But he presently falling into a dolefull Complaint of the Malignity of his Enemies, and the Coldness of his Friends affection towards him; it is thought not improbable by others, that he describes the crazy condition he was in (under the Persecution of Saul) by the languish-

languishment of a sick man under some dangerous Disease. And thus Theodoret understands it: onely he supposes that he reflects upon the disastrous things that befell him after he came to the Crown; by the Murder of his Son Amnon, the Rebellion of Absalom, the Falseness of Ahitophel, the abusive Reproaches of Shimei, and all the other Afflictions mentioned in his History, which were sent by God upon him for the cure of his Sins.

And this sense we must follow; or else say, he was at the very same time sick of a grievous Disease, when he laboured under one of those Persecutions. And since the Psalm will be of larger use, if we so interpret it; I shall follow that conjecture. So I call it; because we do not reade of any Sickness David had; nor are we certain what the particular Sins were which he bewails in so sad a manner, that it hath made this be called one of the Penitentiall Psalms, beginning just as the first of them doeth, Psalm VI.

1. **O** Lord, I am forely afflicted; and it is but just I should be so. Yet let me prevail with Thee for so much Mercy, as not to proceed to any farther severity: or if Thou dost,

1. **O** LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2. For

yet still to mitigate it with some Favour, that I may not suffer in the Utmost extremity.

2. *For thine arrows stick fast in me, and thy hand presseth me sore.*

2. For (besidethe Trouble which my Enemies give me without) the pains I already endure in my Body are exceeding sharp, and touch me to the very quick: Thou hast inflicted on me a heavy Punishment, which presses me down to the ground.

3. *There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.*

3. There is no part of my Body, but feels the sad effects of thy Displeasure; which my Sins have so provoked, that I am in perpetuall Pain, without any intermission.

4. *For mine iniquities are gone, over mine head: as an heavy burden they are too heavy for me.*

4. They have brought a great number of evils upon me, which like a Deluge have overwhelmed me; and lie upon me as an intolerable Burthen, under which I am ready to sink, unless Thou support me.

5. *My wounds stink and are corrupt: because of my foolishness.*

5. I am full of Ulcers, and they are full of putrefied matter, which grows noisome

noisome and offensive to me ; as a just reward of my Folly, whereby, to satisfy my unreasonable desires , I have inconsiderately offended Thee. (2 Sam. XI. 2, 3, 4.)

6. I am not able to go upright, being grown crooked beyond measure : The posture of a Mourner, who goes, or rather creeps, softly and bowed down, is mine continually.

7. Fiery Boiles break out in the parts about my Loins : And though there be so many of them , that one would think all the ill Humours were run thither ; yet in the rest of my body, as I said before , there is no part but is out of order.

8. I am exceedingly weak and worn away with Pain and Grief ; wherewith my heart is so perpetually tormented, that I roar, rather than sigh, and groan, and cry under the apparant Anguish of it.

6. I am troubled, I am bowed down greatly ; I go mourning all the day long.

7. For my loins are filled with a loathsome disease : and there is no soundness in my flesh.

8. I am feeble and sore broken : I have roared by reason of the disquietness of my heart.

9. Lord,

9. Lord, all my
desire is before
thee : and my
groaning is not hid
from thee.

10. My heart pan-
teth, my strength
faileth me : as for
the light of mine
eyes, it also is
gone from me.

11. My lovers
and my friends
stand aloof from
my sore : and my
kinsmen stand afar
off.

9. But why do I com-
plain in this manner, and
make such a particular enu-
meration of my Sufferings ?
Thou, Lord, understandest
what I want and what
I would have : Though
I should say never a word,
all my Miseries, and the
Sighs they have cost me,
are not unknown to Thee.

10. Thou seest the
great Agitation of my mind,
which wanders up and
down in restless Thoughts :
But all to no purpose ; for
my Strength hath forsaken
me : the light of my Eyes is
so weak, that I can scarce
make any use of them.

11. And if I could, I
should see none of those
whom one would expect,
in such a condition, to
come and comfort me :
2 Sam. XV. 31. For I am
deserted by those who pro-
fessed great love to me ;
yea, they with whom I
contracted a Friendship and
intimate Familiarity, neglect
me ; and such whom nature
hath

hath inclined to pity and relieve me, keep at a distance, and give me no assistance in my Affliction.

12. Meanwhile my Enemies are very buisy, and imploy all their Subtilty to find a way how to make an end of this miserable Life of mine: they discourse of nothing else, but what Mischief they may doe me; and what they cannot doe by Force, they are continually contriving how to compass by Fraud and Deceit.

13. I wanted not information how they calumniated me; but was so oppressed with the weight of my other Afflictions, and of those Sins which have brought them upon me, that I took no notice of it: but lay as if I were deaf, and heard not what they said; or dumb, and could not make an Answer.

14. I was as silent, I say, as if I knew nothing of their false Accusations, or as if I were not able to confute them.

12. *They also that seek after my life, lay snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.*

13. *But I as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.*

14. *Thus I was as a man that beareth not, and in whose mouth are no reproofs.*

15. *For*

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15. *For in thee,
O LORD, do I
hope : thou wilt
bear, O LORD
my God.*

16. *For I said,
Hear me, lest o-
therwise they
should rejoyce over
me : when my
foot slippeth, they
magnifie them-
selves against me.*

17. *For I am
ready to halt, and
my sorrow is conti-
nually before me.*

18. *For I will
declare mine ini-
quity ; I will be
sorry for my sin.*

15. For ; notwithstanding all my Sins, and thy fore Displeasure which I feel against them, I have a good hope in Thee ; O Lord, that Thou wilt plead my cause. I leave them therefore to Thee, O Lord, who art the righteous Judg, and as thou hast in justice afflicted me, so wilt thou, I doubt not, make them know that they have wrongfully charged me.

16. I still conclude with my self, that, as bad as I am, and as low as Thou hast laid me, Thou wilt not think fit to let them insult over me, and brag that they have got the better of me.

17. As they are in danger now to doe ; For I am so weak every way ; that I am ready to fall ; and have nothing but a sad prospect of Ruin before my eyes.

18. I know, and do confess, that I have deserved it by my Iniquity : which
S when

when I consider, (and nothing else,) I have reason to fear the worst that they can doe unto me.

19. And, what cannot they doe, who, while I lie in this weak and miserable condition, are flourishing and prosperous, strong and mighty ; and by false Rumours make me still more odious to the multitude, and increase their forces against me.

20. With which are joyned, even those whom I have highly obliged ; who do not think it bad enough not to be my Friends, but are become my Adversaries : For no other reason, that I can find, but because I make a conscience of what I doe ; and faithfully study, and earnestly seek the good of all this Kingdom.

21. I humbly therefore betake my self to Thee, O Lord, beseeching Thee, that Thou wilt not desert me, as they have done. O my God, who hast been very gracious to me on sun-

19. *But mine enemies are lively, and they are strong: and they that hate me wrongfully, are multiplied.*

20. *They also that render evil for good, are mine adversaries : because I follow the thing that good is.*

21. *For sake me not, O LORD: O my God, be not far from me.*

dry occasions, and seest that
I still depend intirely upon
Thee, let not my Sins
make Thee to abandon
me.

22. *Make haste
to help me, O
Lord my salvation.*

22. But rather let my
Misery, and the imminent
Danger I am in, move
Thee speedily to relieve
me. Defer no longer, O
Lord, whose property it
is to deliver those who
have none to help them,
and trust in Thee alone;
as I now do for Safety and
Preservation.

PSALM XXXIX.

To the chief Musician, to Jeduthun. A Psalm of David.

A R G U M E N T.

It is thought by some, that this Psalm (which David delivered afterward to Jeduthun, an excellent Musician, and Governour of the Musick in the Tabernacle, 1 Chron. XXV.) was made upon the same occasion with the foregoing. And so, in part, it was : for, though there is little reason to think that he was still sick when he composed it, (as they imagine ;) yet his enemies, it is manifest, pressed him sorely. And the consideration of the flourishing condition wherein they were, though very wicked, (whilst he, a pious servant of God, was lamentably afflicted,) put him into some Commotion, notwithstanding his resolution to the contrary : till the thoughts of the shortness of man's Life, and consequently of his sufferings, and how easy it was for God to cut off his Enemies, composed his spirit again ; and made him patient, and contented with his present condition.

So that this Psalm seems to me, to be rather of the same kind with the XXXVIIth. then the XXXVIIIth. Onely there David
gives

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gives Counsel to others, after God had delivered him from many Persecutions, to be patient by his example : but here he himself puts that Counsel in practice ; (perhaps when the Rebellion of Absalom renewed his Trouble, which is the opinion of Theodoret ;) though he shews it is very difficult, on some occasions, not to be very much disturbed at Wicked mens Prosperity, and Good mens Affliction ; especially when it comes to be a man's own case, under some grievous Calamity.

I. *I Said, I will take heed to my ways, that I sin not with my tongue : I will keep my mouth with a bridle, while the wicked is before me.*

I. *T is a very great provocation to Anger and Discontent, to see the Wicked still continue prosperous ; and to hear how they abuse and calumniate me. But I resolv'd with my self not to be vexed at it ; but rather to take care, as I have exhorted others, (Psal. XXXVII.) to be the more inoffensive in all my actions : and especially to watch over my Tongue, and to lay the strictest restraint upon it ; that no undecent Complaint, no irreverent discourse about God's Providence, no, nor*

any intemperate speeches
against my Adversaries,
should proceed out of my
mouth. 2 Sam. XVI. 8.

13.

2. And this purpose I
kept for some time so sted-
fastly, that I spake not a
word, either good or bad;
but remained like a dumb
man in perfect silence: be-
ing so afraid of breaking
out into impatient language
against my unjust Accusers,
that I would not so much
as vindicate my self, and
clear my innocence, Though
the truth is, while I thus
denied all vent to my in-
ward Grief, (which I
could not quite suppress,)
it was the more increased.

3. For though I *said* no-
thing, yet I could not chuse
but have many sad *thoughts*
of the Injuries I suffered:
and musing long upon them,
and upon the Impunity of
those who committed them,
my Sorrow grew so great at
last, that it could no longer
be pent up; but, burning

*2. I was dumb
with silence, I held
my peace, even
from good, and my
sorrow was stirred.*

*3. My heart
was hot within me,
while I was mu-
sing the fire bur-
ned: then spake
I with my tongue.*

4. LORD,

like a fire, with vehement heat, in my breast, it broke forth into such expressions as these.

4. LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

4. Lord, I do not murmur nor repine at my sufferings; but that I may be able to bear them still patiently, make me sensible, I humbly beseech Thee, how short this frail Life is, and how soon it will have an end: that duly considering this, I may be the less concern'd about the Miseries I endure, which will end together with it.

5. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily, every man at his best state is altogether vanity. Selah.

5. And it is strange I should forget it, seeing it is so apparant Thou hast circumscribed my days within a very narrow compass, and that, compared with thy eternall Duration, they are just Nothing. Besides, there is no man so strong, so firm, but he may die in an instant, (as my Enemies may do,) in the height of his Prosperity, and most flourishing condition: For be he never so settled, as

he thinks, in his Greatness, it is certain he is mere Emptiness and Vanity.

6. What an imaginary thing then, is the Life of Man? who promises himself mighty matters, but hath no more then the image and shadow of them in his brain; for on a sudden he himself vanishes, and is gone: yet for these he makes a lamentable bustle and stir, whereby, if he get any thing, alas! it is to very small purpose; for after all the pains he hath taken to heap up Wealth, he hath no certainty whether he shall live to enjoy it; no, nor whether his Son, or his kindred (for perhaps a Stranger, nay his Enemy) shall possess it.

7. And therefore I am resolved, O Lord, with thy gracious assistance, not to trouble my self so much as I have done about these

6. *Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.*

7. *And now Lord what wait I for? my hope is in thee.*

8. *Deliver*

these vain and uncertain things : for what is there even in a Kingdome, that I should desire and expect it impatiently, which may so soon be lost again? I have done with all these empty Hopes, and content my self with this alone ; that Thou wilt not forsake me, but be my gracious God, and chuse what is best for me.

8. *Deliver me from all my transgressions, make me not the reproach of the foolish.*

8. And first, I hope Thou wilt forgive me all those Sins, which have justly deserved these heavy Punishments : and then shew me so much Favour, that Wicked men, who are so foolish, that they understand not thy meaning in these Afflictions which have befallen me, but imagine Thou hast cast me off, may not make me their Laughing-stock, nor mock at my Reliance on Thee, and patient Submission to Thee.

9. For

9. For I did not complain, but silently endure their insolent and scurrilous language, together with all my other Sufferings; reverencing thy Justice, by whom every thing is ordered: (2 Sam. XVI. 10.) and this they interpreted to be yielding the Cause, and justifying their proceedings against me.

10. May it please Thee therefore, who hast inflicted sore Judgments on me, at length to remove them: put a speedy end to them; (if Thou intendest to confute their foolish Reproaches;) because I cannot long subsist under such a Burden, as hath already taken away all my Strength from me.

11. And indeed, who is able to contend with Thee, if Thou wilt not graciously remit the Punishment we deserve? For when Thou chastisest Man, (in any of those ways whereby Thou hast threat-

9. *I was dumb,
I opened not my
mouth; because
thou didst it.*

10. *Remove thy
stroke away from
me: I am consu-
med by the blow of
thine hand.*

11. *When thou
with rebukes dost
correct man for
iniquity, thou ma-
kest his beauty to
consume away like
a moth: surely e-
very man is vani-
ty. Selah.*

12. *Hear*

ned to rebuke his extravagance,) his Wealth, his Power, and whatsoever else he hath that is valuable, moulders away like a Garment that is moth-eaten: and it is no wonder; for the greatest of men, as well as the meanest, are but mere Vanity.

12. *Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: for I am a stranger with thee, and a sojournour, as all my fathers were.*

12. But let even this move Thee, O Lord, to grant my Petition, which I make for Pardon, and Release from this Chastisement. Because I am so frail; (as all my Fore-fathers were;) and our time here is so very short, that I am more like a Stranger and Sojourner in this Country, then an Inhabitant or Lord of it; (as I lately thought my self:) therefore grant my earnest request: and when I say nothing, but silently submit to thy Correction; let my Tears speak for me, and prevail with Thee for some Mercy.

13. Forbear me, I beseech Thee, and do not proceed thus to afflict me: But repair the decays that are in my Strength, and let the very few days I have to live be more peaceable; that, free from the Disturbance my Enemies give me, I may do Thee some small Service before I leave the World, and have nothing to do in it any more.

13. O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

To the chief Musician. A Psalm of David.

ARGUMENT.

A Psalm of David, directed to the chief Master of Musick, for the use of the Tabernacle. Wherein he thankfully acknowledges God's goodness to him, in delivering him from some great danger (it is not certain what, But may be applied either to the distress he was reduced into by his Enemies, as we reade in the Psalm foregoing; or to the sickness God had inflicted on him; or to both, mentioned Psalm XXXVIII.) And then declares his resolution to serve God faithfully and cheerfully, in such words as may be better applied to Christ's readiness to doe the will of God, though it were by dying for us.

But it seems this deliverance was not so compleat, but that still he was infested with many enemies; and therefore in the latter part of the Psalm he commends himself still to God's mercifull Providence: beseeching him to finish what he had begun, by continuing to be his Deliverer.

1. **I**T is good ; I see , to
persevere in Prayer ,
and with constancy and pati-
ence to wait upon the Lord ;
for though He hath made
me expect very long , yet
at last He hath been graci-
ously pleased to condescend
unto me, and to grant my
desire.

2. For when I was in the
greatest Distress , and no
more able to help my self
then a man who is fallen into
a very deep Pit , where he
sticks fast also in the stiffest
Clay ; He not onely deli-
vered me from that present
danger , which was very
dreadfull ; but brought me
into a place of safety, and
withall confirm'd me in it;
that I might not fall again
into the like extremity :

3. But have liberty in
quiet and peace , to medi-
tate his Praises, and to in-
dite a new Song in honour
of our God ; who hath, to
all other Benefits , added
this late wonderfull preser-
vation : which shall excite

1. **I** Waited pa-
tiently for
the LORD , and
he inclined unto
me, and heard my
cry.

2. He brought
me up also out of
a horrible pit, out
of the miry clay ,
and set my feet
upon a rock, and
established my go-
ings.

3. And he hath
put a new song in
my mouth, even
praise unto our
God : many shall
see it and fear, and
shall trust in the
LORD.

4. Blessed

many others, when they duely consider it, to joyn together with me in his Worship and Service; and patiently to depend upon Him, and hope in his Mercy, as I have done.

4. Blessed is that man that maketh the LORD his trust: and respecteth not the proud, nor such as turn aside to lies.

4. And happy is that man, notwithstanding all the troubles he may endure, who reposes his confidence in the Lord alone: and neither envies the success of insolent and deceitfull men; nor is tempted thereby to imitate them in their pride, and in their perfidiousness.

5. Many, O LORD my God, are thy wonderfull works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more then can be numbred.

5. Many are the benefits, O mighty Lord and my most gracious God, which Thou hast bestowed upon such faithfull Servants; for whom Thou hast done wonders, and still designest great and many kindnesses, which cannot be comprehended, much less expressed, by our weakness. Whensoever I attempt to make Thee some acknowledgment for such inestimable favours, I find it is beyond

yond my power, so much as to tell the number of them.

6. There are no Peace-offerings (whereby we are wont to testify our thankfulness for thy Mercies) nor any Oblations, which attend upon them, that are worthy to be presented unto Thee; or are a fit expression of our gratitude for so many and so great Benefits, as I have received from Thee. A ready and constant obedience to Thee, in thy faithfull Service, is far more acceptable; to which as I am by nature tyed, and Thou hast by thy Mercies strongly ingaged me, so I do freely consent, and cheerfully devote myself (as the Lord Christ hereafter will do intirely:) If I should adde all other kinds of Sacrifice, whole Burnt-offerings, and Sacrifices for sin, I see of how little value they are with Thee.

7. And therefore when I thought what Thou mightst

6. Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7. Then said I, Loe, I come: in the

*the volume of the
book it is written
of me :*

justly expect from me, after this great deliverance, immediately I said (as if I had heard Thee calling upon me , to doe Thee some extraordinary service) behold , I come to make an Offering of my self unto Thee (as the Lord Christ will doe , even of his very Bloud .) For so the Book of the Law requires ; (where- in this Sacrifice of Christ is more plainly described .)

8. *I delight to
doe thy will, O my
God : yea , thy
Law is within my
heart.*

8. That I should doe what is pleasing and acceptable to Thee, O my God, (as the Lord Christ will doe most perfectly) though it be never so difficult and troublesome to me : And so I will most gladly, with all my Soul ; for there thy Law is written , and not onely in my Book. (XVII. *Deut.* 18, 19.)

9. *I have prea-
ched righteousness
in the great con-
gregation : loe , I
have not refrained
my lips, O LORD,
thou knowest.*

9. And as an earnest of it, I have already proclaimed to all Thy people in their full Assemblies, what great obligations I have unto Thee : Behold , O

T

Lord,

Lord, I appeal to Thee, who canst not be deceived, how forward I have been to offer to Thee, on all occasions, this publick Sacrifice of praise, for all thy Benefits bestowed upon me.

10. I have not thought it sufficient, to meditate alone by my self upon Thy loving kindness, which hath mightily affected my heart; but I have made known to others, how faithfully Thou hast performed thy Promises, in the wonderful deliverance Thou hast lately given me: This singular kindness and fidelity, I have openly published to all thy People, in their most frequent Assemblies, at the solemn Festivals.

11. Be Thou pleased, O mighty Lord, as readily, openly, and abundantly to express Thy tender mercy towards me: let that loving kindness and faithfulness, which I have so much magnified, be ever

10. *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth from the great congregation.*

11. *Withhold not thou thy tender mercies from me, O LORD, let thy loving kindness and thy truth continually preserve me.*

12. For

seen in my continued preservation and deliverance, from all future dangers.

12. For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head, therefore my heart faileth me.

12. For I am not yet so compleatly happy, but that I see my Enemies are so busy in contriving more mischief against me; that dangers without number surround me. And indeed my sins are so many, that it is but just I should feel the fruit of them in multiplied punishments: which have suddenly seized on me, and grown to such a number; that as I may sooner tell how many hairs I have on my head, then how many troubles I suffer, so I am ready to faint under the burden of them.

13. Be pleased, O LORD, to deliver me: O LORD make haste to help me.

13. Till I think of Thee, O Lord, who I hope will be still pleased to deliver me: yea, Thou hast been so very good to me, that I take the humble boldness, to beseech Thee, O Lord, to deliver me speedily.

14. Let them be ashamed and confounded toge-

14. Let them all be alike most shamefully disappointed, that restlessly endea-

vour to take away my life :
Defeat them, and put them
to flight, with open dis-
grace, whosoever they be
that study to doe me any
mischief.

15. Let utter desolation
be the recompence of all
their shamefull deeds,
whereby they thought to
have exposed me to shame:
when they insulted over
me, and made a mock both
of my affliction, and of my
trust in Thee.

16. But let all those that
depend on Thee alone, and
seek for safety by no other
means but those which
Thou allowest, have per-
petual cause to rejoyce in
Thee exceedingly : let such
as expect and delight to see
Thee appear for the delive-
rance of thy People, never
cease to say, the Lord be
praised ; let the glory of
his wonderfull works be
every-where published and
extolled.

17. As for my self, this
is my never-failing comfort,

*ther, that seek af-
ter my soul to de-
stroy it : let them
be driven back-
ward, and put to
shame that wish me
evil.*

15. *Let them
be desolate for a
reward of their
shame, that say un-
to me, Aba, aba.*

16. *Let all those
that seek thee, re-
joyce and be glad
in thee : let such
as love thy salva-
tion say continual-
ly, The LORD be
magnified.*

17. *But I am
poor and needy,
yet*

yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God.

that though I am stript of all, and quite destitute of humane help, yet the Lord takes care of me, and consults my good: And it is sufficient, that Thou Lord art my God, on whom I depend for relief and deliverance; O delay not to send it to me.

P S A L M XLI.

To the chief Musician. A Psalm of David.

A R G U M E N T.

Though some will have this Psalm to have been composed by David, and delivered to the chief Master of Musick; onely upon occasion of that great streight, into which he was brought by the rebellion of his Son Absalom: yet it is the more common opinion, and seems more probable, that he had been also lately very sick. And then finding by sad experience, what an aggravation it was of his affliction, to see his enemies so barbarous as to rejoyce at it, and wish his death; nay, his Friends, especially some one parti-

cular Friend (who was a type of the Traitor Judas) not onely take no pity on him: but prove false and perfidious to him: He in the first place highly commends, and blesses that temper of mind, which inclines men to be pitifull and compassionate to those that are sick; and assures such persons that they shall feel the happy fruits of it: and then complains most heavily of their inhumanity, who insulted over him in his calamity, and with reproachfull words, and vile calumnies exasperated the grief of his mind. On which he hoped, God, who loves mercifull men, would take compassion; and put him into a condition to chastise their insolence.

1. **H**appy is that tender-hearted man, who prudently considering it may be his own condition, doth not despise, but visit the sick, especially such as are poor; and takes care to comfort and relieve them: The Lord will requite his kindness, and send him the like succour and relief, when he falls into any danger.

2. In sickly times, or other publick calamity, the

1. **B**lessed is he that considereth the poor; the LORD will deliver him in time of trouble.

2. The LORD will preserve him, and

and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies.

Lord will preserve his life; and more then that, will make him live in prosperity upon the Earth: which when the envy and hatred of his Enemies, endeavour to destroy, the Lord will disappoint them; and not suffer them to have their will on him.

3. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

~ Stanhop V. 3. p. 841.

3. Or if any sickness (as no man can expect always to be in health) bring him into such a languishing condition, that he cannot help himself; the Lord will support him, and give him patience: Then Thou wilt remarkably requite his officious care about the sick (whose Bed he was wont to turn and smooth, for his softer repose) by giving him ease and refreshment during his weakness; till Thou change it again, into health and strength.

4. I said, LORD be mercifull unto me; heal my soul, for I have sinned against thee.

4. In confidence of this, I my self, when I was sick, addressed my prayer unto the Lord, and implored his Mercy, saying; Take
T 4 pity

pity upon me (who have not been negligent in this duty, XXXV. Psal. 13, 14.) and do not deal in strict justice with me : but though I have been a grievous offender, and so deserved a heavier stroke, graciously pardon all that I have done amiss ; and restore me again to my former health.

5. I am the fitter object of thy Compassion, because my Enemies have none at all ; but, to the affliction which Thou hast laid upon me, adde their defamations, and imprecate more evils to befall me : For nothing will satisfy them but my death ; which they impatiently long to see, and hope to bury my reputation together with me.

6. If any of them indeed come to see me, he seems to be sorry for me, and condoles with me ; but there is nothing but fraud and deceit, under these fair words which he bestows upon me : For all the time, that he

5. *Mine enemies speak evil of me : When shall he die, and his name perish ?*

6. *And if he come to see me, he speaketh vanity : his heart gathereth iniquity to it self, when he goeth abroad he telleth it.*

7. *All*

either counsels, or comforts me, or makes any promises of what he will doe for me, he is hatching some mischief in his heart against me, from what he can gather out of my words, or actions, or disease; and as soon as he is out of my doors, he spreads it abroad among his Companions, to increase their hatred, or their contempt of me.

7. *All that hate me, whisper together against me : against me do they devise my hurt.*

7. Which discovers it self in their private Assemblies, where they secretly confer together how to undo me : they have no other business there, but to contrive what use they shall make of his information, for my ruine.

8. *An evil disease, say they, cleaveth fast unto him : and now that he lieth, he shall rise up no more.*

8. This is the time, say they; for now God hath met with him, and punished his heinous sins, with as grievous a disease; which sticks as fast to him, as our reports, (which the people believe, and he will never be able to confute) and hath laid him so low, that he

he cannot possibly recover.

*clag. agst
listen p.
7, &c.*
9. And, which is still more afflictive, the man, with whom I never had any quarrel, but rather used as a Friend; he in whom I reposed the greatest confidence (2 Sam. XVI. 23.) who was one of my Family, and was maintained by my Service; hath in a brutish manner, not onely forsaken me, but (like a Horse that kicks at him that feeds him) contemptuously lifted up himself against me.

10. But all this doth not discourage me when I think of thy Mercy, O Lord; which as I most humbly implore, so Thou art wont to shew to those that are mercifull. I am not so low (v. 8.) but, contrary to their expectation, Thou art able to raise me up, and restore me to my Throne, from whence they have driven me: and then I shall punish them, according as my Office, and

9. Yea, Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.

10. But thou, O LORD, be mercifull unto me, and raise me up, that I may requite them.

*And I shall requite y^r
injuries with Good Turn
being resolv'd agst all
personal wrongs. v. ps.
7. 4, 5.*

11. *By this I know that thou favourest me, because mine enemy doth not triumph over me.*

12. *And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.*

13. *Blessed be the LORD God of Israel, from everlasting, and to everlasting. Amen, and Amen.*

their wickedness requires.

11. And truly, I take this to be an argument of Thy kind intentions towards me, that hitherto Thou hast marvellously preserved me; both in this sickness, and in all other dangers: so that my Enemy hath missed the triumph he hoped for, in my ruine.

12. The Triumph belongs to me, who thankfully acknowledge, that Thou hast supported me, and defended my innocence: Thou hast taken such a special care of me, that I hope I shall serve Thee all my days, without interruption, in that Office Thou hast committed to me.

13. For which, and all other his Benefits, let the Great Lord of all the world, the God of *Israel*, whom he hath chosen for his own peculiar people, be most heartily blessed and praised: let Him be blessed throughout all generations, as long as the world shall last, and unto

unto all Eternity : Let Him be blessed ; let Him be blessed (again and again I repeat it with most fervent affection) and let all his People concurr with me in these desires, and with one consent accompany me with their joyfull acclamations , saying , The Lord be praised , the Lord be praised.

The End of the First Book.

The Second BOOK

O F

P S A L M S.

P S A L M XLII.

To the chief Musician. *Maschil*, for the
Sons of *Korah*.

A R G U M E N T.

Here begins the Second of the Five Books of Psalms, according to the Hebrew division. All those of the former Book, except four, have the Name of David præfixed to them, as the Authour of them : and so were put together by him that collected them, into one Volume. But in this Second Book, the first part of it consists of Psalms intituled to the Sons of Korah ; as severall learned men understand the Inscriptions : who imagine that some holy Men among them composed these Psalms, in the time of the Captivity. But I shall follow our English
Tran-

Translation, and take this Psalm (as the LXX. and the Vulgar Latine do) to be directed to the Sons of Korah , to be set or sung by them, under the chief Master of Musick in the Tabernacle. And then there is little question to be made, but David indited this, and some of the Psalms, which have this Title : as it is certain he did most, if not all, of those that are contained in the latter part of this second Book, from Psalm the fiftieth, to the end of the LXXII. And this present Psalm, with that which follows, seems to have been penned, either when he was under the persecution of Saul, or (which is more probable) when he was driven again from the house of God by Absalom. Which sad condition he bewailes, with a great mixture of grief, for his banishment from those sweet enjoyments he had there ; and of hope to be restored to them again.

This Psalm is the second of those XIII. which are called Maschil (see Psal. XXXII.) by some here taken to be an Epithete of the Master of Musick, who taught or instructed the sons of Korah very skilfully.

1. **T**HE hunted deer
doth not long
more earnestly, and cry
more loudly for the brooks

1. **A**S the hart
panteth
after the water-
brooks, so panteth
my

*my ſoul after thee,
O God.*

2. *My ſoul
thirſteth for God,
for the living God:
when ſhall I come
and appear before
God?*

3. *My tears
have been my
meat day and
night, while they
continually ſay un-
to me, Where is
thy God?*

of water, to quench her
thirſt; then my Soul doth
for the happy injoyment
of Thee, my God, in the
publick ſolemnities; from
whence I am driven by
thoſe, that ſeek my Life.

2. It is not my Throne
of which I am ſo deſirous,
as the place where Thou
my God dwelleſt: who
art the eternal ſpring of
Life and Comfort, which
no other God can commu-
nicate. O how vehement-
ly doth my ſoul long for
Thee; and how tedious
doth the time of my Banish-
ment from Thee ſeem! O
when ſhall I ſee that happy
day, wherein I ſhall be re-
ſtored to the liberty again,
of preſenting my ſelf be-
fore Thee in thy Taber-
nacle?

3. There I was wont,
with great delight to feaſt
with Thee; but now my
appetite fails me to my
daily food: in ſtead of
which, my only ſatisfacti-
on is in tears; to which I
have

have wholly abandoned my self. For what can be more grievous then to hear them say, I am abandoned by Thee? (2 Sam. XVI. 7, 8.) and to be continually reproached and derided with this taunting question, What is become of thy God, of whose favour thou wast wont to boast?

4. O what a sad thought is it, to call to mind those pleasant days, which are past and gone! particularly when I brought the Ark to thy dwelling place, with the joyfull shout of all thy people: who in a pompous manner accompanied me with their praises and thanksgivings at that festival solemnity. (1 Chron. XV. 25. 28.) It even breaks my heart with grief to remember this thing, and all the other sacred times, when before this banishment, we met together at thy house, to worship and acknowledg Thee for all thy benefits.

4. *When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.*

5. *Why art thou cast down, O my soul, and why art thou disquieted in me? hope thou in God, for I shall yet praise him for the help of his countenance.*

6. *O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*

5. And why may I not expect the like again? It is true, my Soul, these are very sad and melancholy reflections; but must I therefore be utterly dejected? Is there any cause that anxiety of mind should make thee so tumultuous, as if all hopes of this felicity were lost for ever? Trust in God, and patiently wait upon Him: for the time will come when I shall go to his house, and praise Him still for his favour towards me; in delivering me from this as well as all my former afflictions.

6. O my most gracious God, Thou see'st how I chide my self for it; and yet I am overcome with grief, and should be quite oppressed, while I am forced to hide my self in this Wilderness beyond Jordan (2 Sam. XVII. 22. 29.) and wander up and down in these solitary mountains, far distant from thy Tabernacle: did I not comfort my
U self

self with the thoughts of thy Goodness and Power ; whom I have served there.

7. I am faln into a bottomless depth of Miseries ; which follow one upon another, as if the former invited the next to succeed it : They gush in upon me, by thy appointment, with such violence, as spouts of water do out of a cloud. I am tossed like one upon a tempestuous Sea, where the waves rage and swell so high ; that every billow threatens to overwhelm and bury me in the deep.

8. Yet I do not distrust the loving-kindness of the Lord ; by whose authority this tempest shall be appeased. He will in much mercy order and dispose things so, that night and day I shall have perpetuall cause to sing his praise : and therefore I will commend myself to Him continually, who is the authour of my life ; and beseech Him to preserve it.

7. Deep calleth unto deep at the noise of thy water-spouts : all thy waves and thy billows are gone over me.

8. Yet the LORD will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

9. *I will say unto God my rock, Why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?*

9. I will take the boldness also to expostulate with Him, saying; O God, I have alway made Thee my refuge; and thought myself safer under thy protection, then if I had been in the strongest fortress: why then dost Thou delay thy help, as if thou tookest no farther care of me? why do I still continue in that mournfull condition, wherein I left Jerusalem, (2 Sam. XV. 30.) and have no relief from this grievous oppression of the Enemy?

10. *As with a sword in my bones, mine enemies reproach me: while they say daily unto me, where is thy God?*

10. O how cutting are their reproaches! how deeply do they wound my Soul! It is like a stab to the very heart, to hear them say in their daily jeers, what is become of thy God in whom thou trustedst? why doth He make no more haste to send thee deliverance?

11. *Why art thou cast down, O my soul? and why*

11. But it better becomes me to expostulate with my self, then with

thy Majesty. And therefore I ask my self again; O my Soul, why art thou thus sadly afflicted? why do these things so miserably torment thee, and disturb thy quiet? Since there is hope in God, that I am not utterly banished from his presence; but shall return to his house again to praise Him. On whom I fix my eyes as my onely Saviour (for hitherto He hath been my most gracious God) who will pull off my mourning apparell; and make joy and gladness take the place of sorrow and sadness in my countenance.

art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

*it does not appear
y^t Dav. had ever
been depressed in
battle, nor he poss'd
this Psalm.*

PSALM XLIII.

ARGUMENT.

This Psalm, in all probability, was composed by the same Authour with the former ; (and accordingly the LXX. expressly ascribe it to David) and upon the same occasion, when he was driven by Absalom (who drew the whole Kingdome into his Conspiracy 2 Sam. XV.10.13.&c.) from the house of God, which he loved more then his own Palace. Thither therefore he desires to be restored, and expresses his hope of it, in the very same words, that he did in the Psalm foregoing.

1. **J**udge me, O God, and plead my cause against an ungodly nation ; O deliver me from the deceitful and unjust man.

1. **O** God, the supreme Judge of the whole world, I appeal to Thee, in this contest between me and a seditious people ; who, void of piety and humanity, are risen up in Rebellion against me : beseeching Thee to vindicate my innocence, and defend me from their violence. O deliver me from that deceitfull Man, who pretended devotion, when he went

to make an insurrection ;
 (2 Sam. XV. 7. 10.) de-
 liver me from the crafty
 counsel , which *Ahitophel*
 gives him ; and from the
 open force , whereby he
 seeks injuriously to take
 away my life. *ib.* XVII.
 1, 2.

2. For I have none to
 flee unto for safety and
 protection , but Thee a-
 lone ; who hast ever hi-
 therto been my mighty
 deliverer, and art now my
 only support : And there-
 fore I hope Thou wilt
 make haste to help me ; be-
 cause it puts me into the
 forest agonies , to see my
 self for the present so de-
 serted by Thee, that I can
 do nothing but bewail the
 forlorn condition, and the
 miserable streights , into
 which the Enemy hath re-
 duced me (See *Psal.* XLII.
 v. 9.)

3. I am beset with migh-
 ty armies, and have no-
 thing to oppose to them,
 but thy favour and thy

2. For thou
 art the God of my
 strength, why dost
 thou cast me off?
 why go I mour-
 ning, because of
 the oppression of
 the enemy?

3. O send out
 thy light and thy
 truth ; let them
 lead me, let them
 bring

*bring me unto thy
holy hill, and to
thy tabernacles.*

faithfulness : O send forth
the blessed effects of them,
and according to thy pro-
mises to those that depend
on Thee, let thy Almighty
power, in much mercy lead
and conduct me : Let it go
along with me, and give me
the victory over them ; and
bring me back again unto
thy holy mountain, where
Thou hast fixed thy dwel-
ling place.

4. *Then will I
go unto the altar
of God, unto God
my exceeding joy :
yea, upon the harp
will I praise thee, O
God, my God.*

4. Then will I faithfully
perform my promises unto
Thee ; and the first thing I
do, shall be, to go to thy
Altar with Sacrifices of
Thanksgiving to Thee, the
Authour of my joy and
triumph : which shall not
cease with that publick
Service ; but when I am a-
lone, entertaining my self
with my harp, I will praise
thy Mercy, and Faithfull-
ness and Power, O God
my righteous Judge ; who
graciously protectest the in-
nocent, and defendest those
that cannot right them-
selves.

5. I doubt not of it ;
and therefore be no longer
dejected, O my Soul : Why
shouldst thou give thy self
any further disquiet , and
trouble thy self with tumult-
uous thoughts ? Hope in
God to see better days ; and
believe the Enemy hath
not so blockt up the way
to his Tabernacle, but God
will open it again ; and
give me liberty to go and
sing praises there unto Him :
from whom alone as I ex-
pect deliverance ; so He
(who hath always been my
most gracious God) will
turn my mourning into joy,
and let my countenance be
dejected no more.

5. *Why art thou
cast down, O my
soul ? and why
art thou disquiet-
ed within me ?
hope in God, for
I shall yet praise
him, who is the
health of my coun-
tenance, and my
God.*

P S A L M XLIV.

To the chief Muſician, for the Sons of Korah. *Maſchil.*

A R G U M E N T.

This is the third of thoſe Pſalms called Maſchil (ſee Pſal. XXXII.) and the ſecond of thoſe directed to the Sons of Korah (ſee Pſal. XLII.) but doth not ſeem to have been compoſed by David, as the two foregoing were : For in his days they were not oppreſſed by foreign Enemies, as the Pſalmiſt here complains, in the name of the whole Church, they were to ſuch a degree; that ſome of them were made ſlaves, others killed, and all of them become a reproach. Yet I do not think it was compoſed in the Captivity of Babylon (much leſs in the Perſecution by Antiochus, as Theodoret thinks, when theſe inſpirations were ceaſed) but before that time, though long after David's days, while their Kingdom was as yet ſtanding, and they had ſome forces remaining; though God did not bleſs them with ſucceſs. v. 9.

And if we will fix upon any particular time, and not content our ſelves to know in general, that it was penned, when the whole Nation was in great diſtreſs; I can find
none

none so likely as the days of Hezekiah : who was a pious Reformer of that Church , and had restored the Divine Service according to the Law of Moses , and the Ordinances of David (2 Chron. XXIX. 3, 4, 12, 25.) and taken care the Priests and Levites should not onely do their duty, but have their Tithes paid them punctually, &c. (2 Chron. XXX, XXXI.) and yet notwithstanding was invaded by the King of Assyria. Who did not merely make some inrodes upon them , and carry away a great many people (as had been done before his time 2 Chron. XXIX. 9.) but took all the fenced Cities, and came before Jerusalem with a great army, 2 King. XVIII. 13, 17. XXXVI. Isa. 1. In this streight , that good King (or some other Divine person, 2 Chron. 29. 25.) indicted this Psalm ; wherein he remembers what God had done for their Ancestours ; and considering he was still their King, thought they might have hoped for the like victories, of which they could not but still boast and glory. But alas ! it fell out quite contrary ; for when they expected his help, he delivered them up into their Enemies hands : and that when they were the true Worshippers of Him, and for his sake were slain all the day long. The consideration of which he hoped would move God at length to take compassion upon them ; and arise for their deliverance.

This

This is the best account I can give of this Psalm ; which I shall follow in my Paraphrase. And we need not scruple to think there were Psalmodists in Hezekiah's days ; for after that we find this gift remained with the Prophets. For instance, it is visible in Habakkuk ; who composed a Prayer after the manner of David's Psalms, as we reade in the last Chapter of his Prophecy. Where there are several words, which are to be met withall no where but in the Book of Psalms : such as Sigionoth, Selah, and Neginoth.

1. **W**E have heard
with our ears, O
God, our fathers
have told us, what
work thou didst in
their days, in the
times of old.

2. How thou
didst drive out the
beathen with thy
hand, and plan-
tedst them ; how
thou didst afflict
the people, and
cast them out.

1. **W**E have been cer-
tainly informed,
O Lord, by our Fathers,
and we believe what they
have told us not onely con-
cerning the wonderfull
works Thou didst in their
Times ; but in the Ages
long before them : as our
Ancestours that lived in
those days have recorded.

2. How Thou didst by
thy Power expell the Seven
Nations, out of the land of
Canaan ; and settle in their
stead thy people Israel :
whom Thou didst transplant
thither from among the
Egypti-

Egyptians ; upon whom Thou inflictedſt the ſoreſt Plagues, till they were forced themſelves to thruſt them out. VI. *Exodus* 1. XII. 33.

3. This is to be aſcribed to Thee alone, and not to their ſtrength and valour : ſuch a ſpeedy conqueſt was not gained by the force of Arms, but by thy mighty power and glorious preſence : which Thou wert pleaſed to afford them, not becauſe they had obliged Thee by their meritorious Services (for they were a murmuring and refractory people) but merely out of thy Love and Good-will towards them.

4. And Thou, O God, who didſt ſuch aſtoniſhing things for them, art ſtill the very ſame Almighty Being ; whom I honour as my Sovereign, my Governour, and Protector : and humbly beſeech Thee that Thou wilt now in this ſore diſtreſs vouchſafe to deliver (for

3. *For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou haſt a favour unto them.*

4. *Thou art my king, O God, command deliverances for Jacob.*

5. *Through*

alas! it is not in my power, though Thou canst, as easily as speak a word, deliver) the posterity of those, for whom Thou hadst so great a favour.

5. *Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.*

5. If Thou wouldst but appear for us, the most powerfull enemies should not be able to stand before us: But (as thy servant *Moses* foretold XXXIII. *Deut.* 17. O fulfill that gracious promise) we should overthrow and trample under foot all that oppose us.

6. *For I will not trust in my bow, neither shall my sword save me.*

6. It is Thou alone must doe it, as Thou didst for our Forefathers, when Thou broughtst them out of *Canaan*: For I have not the least confidence (as they slander me 2 *King.* XVIII. 20.) in my arms; no hope to be delivered from this dreadfull Invasion by any Forces that I can raise:

7. *But thou hast saved us from our enemies, and hast*

7. But by Thee, O Lord, of whose Goodness, we our selves, as well as those before

fore us, have had experience : for Thou hast often rescued us from our Enemies ; and shamefully disappointed those, whose hatred armed them against us.

*put them to shame
that hated us.*

8. In this we glory and make our boast continually, that we have such a King, such a mighty Saviour and Deliverer ; who hath wrought wonderfull things for us and for our Forefathers : This is our onely comfort and security, which gives us hope that we shall praise Thee for relieving us in this distress ; and that all posterity shall praise thy Power and Goodness.

*8. In God we
boast all the day
long : and praise
thy name for ever.
Selah.*

9. But for the present Thou art so far from being our Defender, that Thou hast exposed us to the will of our Enemies : the shame which was wont to fall on them (v. 7.) is now our portion ; and Thou hast withdrawn that gracious presence (v. 2.) wherewith Thou wast wont to con-

*9. But thou hast
cast off, and put us
to shame ; and go-
est not forth with
our armies.*

duct and accompany our Armies.

10. *Thou makest us to turn back from the enemy : and they which hate us spoil for themselves.*

10. We have lost the courage wherewith Thou didst formerly inspire us; and cannot defend our Cities and Fortresses : But in stead of pushing down our Enemies (v. 5.) are forced to flee before them; and shamefully leave our Camp, to be a spoil to them that hate us.

11. *Thou hast given us like sheep appointed for meat : and hast scattered us among the heathen.*

11. And some of us they kill in the pursuit, without any mercy, like Sheep appointed for the Shambles : others they carry captive, and disperse them among strange people. 2 Chron. XXIX. 9.

12. *Thou sellest thy people for nought, and dost not increase thy wealth by their price.*

12. Where, being disowned by Thee, they are become so contemptible; that they are sold as the vilest slaves, who are nothing worth: Thou hast parted with them very easily, and their Lords look upon them as unprofitable wretches; by whose sale they do not enrich themselves, but

but onely seek to be rid of
an useles burthen.

13. This hath made us
that remain to be so cheap
in the eyes of all our neigh-
bours ; who do not onely
despise, but reproach and vi-
lify us : for we are grown
ridiculous to them that are
round about us ; and they
make a scoff of us.

14. Thou hast brought
upon us the Curse pronoun-
ced by thy servant Moses ;
(XXVIII. *Deut.* 37.) for we
are become a by-word a-
mong the Heathen : who
when they would express
the wretchedness of any per-
son say, he is viler or more
miserable then a Jew : and,
when they say nothing, they
signifie by the scornfull mo-
tion of their heads, their
contempt and derision of us.

15. I cannot open my
eyes, but the tokens of our
disgrace present themselves
before me : which hath
made me so ashamed ; that
to hide it, I do not willing-
ly shew my face.

13. *Thou ma-
kest us a reproach
to our neighbours,
a scorn and a de-
rision to them that
are round about us.*

14. *Thou ma-
kest us a by-word
among the hea-
then : a shaking of
the head among
the people.*

15. *My confu-
sion is continually
before me, and the
shame of my face
hath covered me :*

16. For

16. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

16. For I can hear nothing neither, but reproachfull words against us, and blasphemous words against Thee; (2 King. XIX. 3. 23.) from that insolent enemy, whose very Countenance is full of disdain and scorn, and threatens farther mischief to us.

17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

17. This great heap of Calamities is fallen upon us, and certainly we have deserved them all: though this comfort is still remaining, that we are not so wicked, as to be moved by all this to desert Thee, and violate that Covenant, whereby we are engaged to worship Thee alone.

18. Our heart is not turned back, neither have our steps declined from thy way.

18. We adhere still to thy Religion, though both it and we be thus vilified and persecuted: (2 King. XVIII. 22.) we have such an hearty affection to it, that we have not hitherto proved Apostates from it:

19. Though thou hast sore broken us in the place

19. No, though Thou hast so shattered and broken in pieces all our Forces,

*place of
agonies in
inhalation
state
-ing.*

that we are in the most dismal, forlorn condition ; little short of utter destruction.

20. Thou knowest the truth of this: For if there have been so much as a design in our hearts to revolt from Thee ; or we have made Prayers, when we spread out our hands towards Heaven, unto any other God , whose worshippers we saw so prosperous ;

21. How is it possible for us to conceal it from Thee ? or how should we escape thy Vengeance for it, who art privy to the most secret motions that are in our Souls ?

22. And that which Thou seest in secret , our sufferings testify openly to all others: for our constancy to Thee exposes us to continual slaughters ; we prefer a shamefull death before prosperous impiety ; and rather then sacrifice to any other God, chuse to

of dragons , and covered us with the shadow of death.

20. If we have forgotten the name of our God , or stretched out our hands to a strange god :

21. Shall not God search this out ? for he knoweth the secrets of the heart.

22. Yea, for thy sake are we killed all the day long ; we are counted as sheep for the slaughter.

22. Awake,

fall our selves a Sacrifice to Thee.

23. *Awake, why sleepest thou, O Lord? arise, cast us not off for ever.*

23. And therefore we hope at last Thou wilt take notice of our fidelity; and no longer seem to neglect those that have not deserted Thee. Give us leave, O God, to beg this of Thee most earnestly, and to ask why Thou dost not send relief to thy afflicted Servants. Make no farther delay; but, though for our sins we have been exposed to the cruel contempt of our Enemies (v. 9.) own us now at length for thy People; and shew that we are not such abjects as they account us.

24. *Wherefore hidest thou thy face? and forgettest our affliction and our oppression?*

24. It is very grievous to us to think that they look upon us as deserted by Thee; which provokes us to expostulate with Thee; and to demand (in a humble manner) wherefore is it, that Thou givest us no countenance? nor exprest the least regard to our intolerable Affliction, where-

wherewith we are oppressed?

25. For the load of it is so great, that it hath sunk us into the most dejected condition: wherein we lie dismayed, as men without life and Soul; having no strength at all to help our selves.

26. Therefore do Thou appear for our deliverance; now that we can neither do any thing for our selves nor deserve any thing of Thee: Let not thy Goodness, which hath been so famed, suffer together with us; but, for the sake of that, which we and our Fathers have so often experimented, rescue us from our miseries.

25. For our soul is bowed down to the dust; our belly cleaveth unto the earth.

26. Arise for our help, and redeem us for thy mercies sake.

PSALM

P S A L M XLV.

To the chief Muſician upon *Shoſhannim*, for the Sons of *Korah*. *Maſchil*. A Song of Loves.

A R G U M E N T.

The foregoing Pſalm is not more ſad and mournfull, then this (as Theodoret obſerves) is joyfull and comfortable: promiſing the moſt glorious things to them. The Authour of it is not named: But it was delivered, as the former, to the Maſter of Muſick, for the uſe of God's Service in the Tabernacle; to be ſung upon Shoſhannim (by which we may underſtand all thoſe Inſtruments that had ſix ſtrings) by the Sons of Korah, to the known Tune of Maſchil, (ſee Pſ. XXXII.) And being a Song of loves, as the Title tells us, (alluding plainly to the name of Jedidiah given to Solomon by Nathan the Prophet, 2 Sam. XII. 25.) moſt Interpreters conclude it was compoſed upon the occaſion, at leaſt, of Solomon's marriage with Pharaoh's Daughter: who, it is moſt probable, was a Proſelyte to the Jewiſh Religion.

Some few indeed will not allow ſo much as this, that there is any reſpect to Solomon at all in this Pſalm; but onely to Chriſt. And the truth is, many of the expreſſions in

it, are so magnificent; that they can but in a very poor and low sense be applied to Solomon and his Bride: and some of them scarce at all. Though, on the contrary side, other expressions seem so plainly to belong to him, that they can no other way, but by an Allegory, be applied to our Saviour. Therefore I believe that I ought not wholly to omit all respect to Solomon and his marriage in my Paraphrase: Though principally I shall direct the Psalm to Christ. It being so apparent, that no Christian can deny it, that the mind of the Prophet, while he was writing some part of this Psalm, was carried quite beyond King Solomon; to the great King, the Lord Christ. Or at least he was guided to use words so high, that they proved too big for Solomon: and we must say, as our Saviour doth in another case, Behold, a greater then Solomon is here. And so the best of the Jewish Interpreters acknowledge.

1. **M**Y Heart is full of a Festivall Song, which I have meditated, and am ready to utter in praise of King Solomon; who is but a shadow of that great King, which we expect: In honour of whom chiefly,

1. **M**Y heart is ^{inditing} a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

2. Thou

I will recite what I have composed, with such fluency as shall equal the style of the most skilfull writer.

2. *Thou art fairer then the children of men : grace is poured in to thy lips : therefore God hath blessed thee for ever.*

2. Thou, O King, art lovely above all other persons; thy Speech is most acceptable and perswasive; because the Lord loves thee (2 Sam. XII. 24.) and hath therefore promised long blessings to thee: which yet do but faintly represent the truly Eternal blessings, which He hath bestowed on that great King; who when He comes it shall be said, that He is in favour with God as well as man, (II. Luke ult.) and speaks as never man spake, (VII. Joh. 46.) so that all wonder at the gracious words, which proceed out of his mouth. IV. Luk. 22.

3. *Gird thy sword upon thy thigh, O most mighty : with thy glory and thy majesty.*

3. Put on thy royal Ornaments, and the Ensigns of thy Power, O most mighty Prince; and appear like thy self, in such splendour

dour and Majesty : as may serve for an Emblem of that most illustrious Power and sovereign Authority, wherein the Omnipotent Lord of all the world shall shew Himself among men.

4. And may thy Kingdom so prosper every way, in the planting all Vertue among thy Subjects, and terrifying thy Enemies ; that it may prove a lively Type of the happy Government of the Lord *Christ* : whose Kingdom shall prevail over all, when He goes forth like a great Conquerour, (*XIX. Revel. 11.*) not to enslave mens persons, or to spoil them of their Goods, but to settle the true Faith among them, to make them humble and meek, just and charitable : And for the furtherance of this glorious work , thy mighty Power , O Lord , shall instruct Thee to doe miraculous and amazing things. *IV. Luk. 36. V. 26,*

5. Which shall make thy

4. *And in thy majesty ride prosperously, because of truth , and meekness , and righteousness: and thy right hand shall teach thee terrible things,*

5. *Thine arrows*

*rows are sharp in
the heart of the
king's enemies ;
whereby the peo-
ple fall under thee.*

word pierce, like sharp Ar-
rows, into the Hearts of all
those that oppose thy royal
Authority : and make the
Nations of the Earth (far
more then shall obey King
Solomon, though he shall
reign over many Kingdoms,
1 *King.* IV. 21.) humble
themselves and become sub-
ject to Thee.

6. Thy throne,
O God, is for ever
and ever : the
sceptre of thy king-
dom is a right
sceptre.

6. O great Lord, the
God of King *Solomon*, and
of all those that are called
Gods in Heaven or Earth ;
the Judge of the whole
World : How weak and
tottering are the Thrones of
all other Princes in compa-
rison with Thine, which
shall never be subverted ?
It is the glory of King *Solo-
mon*, that God hath promi-
sed his Kingdom shall con-
tinue many Ages, 2 *Sam.*
VII. 13. But Thou shalt
Reign for ever and ever ;
and of thy Kingdom there
shall be no end. 1. *Luk.* 33.
Thy Laws are so just and
so good, thy Government
so equal and fit ; that they
shall

shall be subject to no alteration.

7. For Thou thy self also immutably lovest all righteousness and goodness (from which other Princes may swerve, and so bring their Kingdoms to ruine, *1 King. IX. 4, 5, 6.*) and perfectly hatest all impiety and wickedness: For which cause God the Father hath highly exalted Thee, O God, above all others whom He calls his Sons; and conferred on Thee such supereminent Gifts, as make a joy among thy Subjects, far exceeding that, by whose sound the very Earth was rent; when *Solomon* was anointed King, and preferred above all his Brethren. *1 King. I. 39, 40.*

8. That indeed was a joyfull day; and so is this, wherein thou didst appear with great gladness, in thy wedding garments; brought out of the stately wardrobes: The odor of which is so fragrant, as if they

7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oyl of gladness above thy fellows.

8. All thy garments smell of myrrhe, and aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

were made of the richest perfumes among us (and yet nothing so gratefull as the knowledge of Christ, which shall be spread as a sweet Odor in every place, when He goes to espouse a Church unto Himself. *2 Corinth. II. 14, 15, 16.)*

9. Kings daughters were among thy honourable women : upon thy right hand did stand the queen in gold of Ophir.

9. Thou wast most honourably attended by many princely virgins, the daughters of Kings, (though far inferiour in their descent to the true disciples of Christ, who are all born of God) and next to thy self was placed the royall Bride, in a vesture of the purest gold : as an image of the Church of Christ, which shall sit with Him, in heavenly places, *II. Ephes. 6.* having the glory of God upon her, *XXI. Revel. 9. 11.*

10. Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy fathers house.

10. O Royall Bride, understand and consider seriously the happiness to which thou art advanced, by being married to such a Prince : and never think more of the Religion of thy Country in which

which thou waſt born and bred; but become a true Profelyte, and conſent to the Law of God (as we our ſelves and all the world muſt do to Chriſt, when He calls us to incline our ears to his heavenly Doctrine; and not onely renounce all our former rites, but Father and Mother, and all things elſe that are deareſt to us, for his ſake, XIX. *Luke* 26. V. *Ephes.* 31, 32.)

II. So ſhalt thou be moſt beautifull and amiable in the eyes of the King thy husband (as Chriſt by that means ſhall preſent to Himſelf, a glorious Church; not having ſpot or wrinkle or any ſuch thing, V. *Ephes.* 27.) who is now become thy Lord: And therefore ſee thou beſt ſubject unto him (as the Church muſt be to Chriſt; whom God will highly exalt, that at his name every knee ſhall be bound to bow, and every tongue confeſs, that He is Lord. II. *Philip.* 9, 10:)

11. *So ſhall the king greatly deſire thy beauty: for he is thy LORD, and worſhip thou him.*

12. *And*

12. *And the daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour.*

13. *The kings daughter is all glorious within; her clothing is of wrought gold.*

14. *She shall be brought unto the king in raiment of*

12. The people of Tyre, as rich and as proud as they are, shall come, with their neighbouring Countries, and bring thee presents; the most powerfull among them shall make suit unto thee for thy friendship (as the Kings of the Earth shall bring their glory and their honour into the Church, XXI. Revel. 24.)

13. For King Pharaoh's daughter the wife of our Prince, is no less adorned with all excellent qualities of mind, then her body is with rich attire: wherein she now appears in a splendid manner (as the ornaments of those that are born of God in the Christian Church, shall not be so much the outward adorning of wearing of gold, as the hidden man of the heart, which is in the sight of God of great price, 1 Pet. III. 3, 4.)

14. She shall be brought home unto the King with magnificent pomp, in embroidered

*the throne
to nothing
wanting at
her extreme
magnificence
& accomplish
ment.*

broidered raiment ; and the virgins , her maids of honour, that attend upon her, shall come along with her (as the Church , being owned by Christ for his spouse in a solemn manner, and being pure and holy (XIX. Revel. 7, 8.) there shall be many chaste virgins among us, who shall make a part of it , and follow Christ whithersoever He goes, XIV. Revel. 1. 4.)

any for
in Christ
people
all be
unwashed
y Faith

15. They shall express their inward gladness by all the outward tokens of joy, as they go along in that pomp : and so shall enter into the royall palace (A figure of the Church, into which men shall enter with far greater joy and say, *Allelujah* , let us rejoyce and be glad, for the Lord God omnipotent reigneth, XIX. Revel. 6, 7. II. Act. 46.)

16. And may this be the happy fruit of this marriage, that instead of thy royall ancestors in Egypt,

needle-work: the virgins her companions that follow her shall be brought unto thee.

15. With gladness and rejoycing shall they be brought : they shall enter into the kings palace.

In Temple called
Basilica

16. Instead of thy fathers shall be thy children , whom thou mayest make

*make princes in all
the earth.*

whom thou hast forsaken,
thou mayest be the mother
of children; whom thou
mayest make Rulers in all
the Countries which are
subject to King Solomon,
2 King. IV. 21. 24. As in
stead of the Patriarchs,
of our descent from whom
we are apt to boast, shall
be the XII. Apostles and
their successors sitting up-
on thrones and judging the
XII. Tribes of *Israel*, XIX.
Matth. 28. by whose means
the Church shall bring
forth Children unto Christ,
whom He shall make Kings
and Priests unto God, and
they shall reign upon the
Earth, V. *Revel.* 10.

17. *I will make
thy name to be re-
membred in all ge-
nerations : there-
fore shall the peo-
ple praise thee for
ever and ever.*

17. By this very song I
will make thy name to be
mentioned with honour,
throughout all ages, who
shall learn from hence to
give Thee thy deserved
praises, as long as the world
shall last : and much more
to propagate the Christian
Name (prophesied of so
long before) to the latest
poste-

poſterity ; and celebrate
their worth with perpetu-
all praises, who forſook all
to follow Chriſt, and rather
choſe to loſe their life then
quit His ſervice. V. *Jam. I I.**

* *Μαγεύουσιν* we call them bleſſed, &c.

P S A L M XLVI.

To the chief Muſician, for the ſons of *Ko-
rah.* A Song upon *Alamoth.*

A R G U M E N T.

*It is not known to what time this Pſalm belongs
(about which there are ſeverall conjectures)
nor who was the Authour of it. I ſhall ſup-
poſe it to have been made by David, or
ſome of the ſons of Korah, after thoſe great
victories, which he won over ſeverall nati-
ons ; mentioned 2 Sam. VIII. 10. For
any one may ſee that it is a pious tri-
umph in God, after ſome remarkable deli-
verance from very powerfull Enemies : and
there are none we can find in the histori-
call Books, to whom it can more probably
relate, then to thoſe there recorded.*
Of

Of which great victories it was very fit there should be som thankfull monument left to posterity ; whereby they might be encouraged to hope in God, and not suffer themselves to be dismayed at the sight of the most numerous armies, that might be gathered against them ; if they adhered faithfully to their duty. And therefore this Psalm was delivered to the Master of the Musick, to be sung in the Tabernacle upon Alamoth : of which mention is made, 1 Chron. XV. 20. and is thought to be either some tune then in common use, or some kind of muscalt Instrument unknown to us ; in which young virgins, as some fancy, took a peculiar delight, and were wont to learn to play upon it ; which they make the reason and originall of its Name.

1. **G**OD is our
refuge and
strength : a very
present help in
trouble.

1. **G**OD is the most pow-
erfull Protector, in
whom we may safely con-
fide ; He inspires us with
courage, and gives us
strength to meet our Ene-
mies : We were in great
danger ; but found Him
exceeding ready to send us
help, and give us a safe de-
liverance, when we were
forely distressed.

2. Therefore will

2. For which cause, we
will

will never hereafter be dismayed, but stedfastly hope in God in the midst of the greatest tumults and dangerous commotions : Though we should see the most dreadfull confusions (such as there are in an Earthquake) and all things tumbled upside down, as if the earth and sea were blended together ; we will still unmoveably trust in Him.

3. Though the times should prove very tempestuous, and our Enemies should storm like the troubled sea ; though they should threaten utter destruction to us, and rush upon us with such a violence , as its raging waves do, (when it is swoln to the greatest height) against the shore : the mountainous cliffs shall sooner shake, then we be disturbed.

not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

3. Though the waters thereof roar, and be troubled, though the mountains shake with the swelling thereof. Selah.

floods, & wind & such other great tempests, shall so far from

4. Our hearts shall be quiet and still ; like the river that runs through our city, from whence the inhabitants draw, by trenches, no damage to Zion, & they'll only give us an occasion of joy & thanksgiving for our deliverance.

4. There is a river, the streams whereof shall make glad the city of God : the holy place of the tabernacles

ing any damage to Zion, & they'll only give us an occasion of joy & thanksgiving for our deliverance.

*nacles of the most
High.*

delightfull streams to water
their gardens. The small
forces that guard this place,
which make no more noise
then those waters (VIII.
Isa. 6, 7.) shall by the help
of the most high God, who
in a speciall manner dwel-
leth here, be too hard for
the greatest Armies ; which
in their number, and their
boasts imitate the waves of
the roaring Sea.

5. God is in the
midst of her ; she
shall not be moved :
God shall helpher,
and that right
early.

5. Let them not think to
prevail against Him, who,
by a singular token of his
presence, is in the midst
of this city : other moun-
tains may be shaken, but
Mount Sion is immoveable ;
because God, when there
is any danger, will send us
seasonable and speedy relief ;
against those that invade us.

6. The heathen
raged, the king-
doms were moved :
he uttered his
voice, the earth
melted.

6. So we have lately seen,
that when many Nations
combined against us (*2 Sam.*
X. 6.) they onely showed
their rage and fury ; but
could not hurt us : For they
were remarkably over-
thrown by the power of
Y 2 God,

*dissolved & melted like
wax before ye fire.*

God, who declared Himself against them, and utterly discomfited them; as He did the *Philistins* sometimes by Thunder and Lightning from heaven. 1 *Sam.* VII. 10. (See *Psal.* XVIII. 13, 14.)

7. Why then should we be afraid, since it is apparent the Lord, who commands all the Armies of heaven, as well as earth, is on our side? That God, who preserved our forefather *Jacob* in all his distresses, and hath made a gracious covenant with his posterity, defends us, as in an impregnable fortress; where we need never fear any danger.

8. Draw near all ye that doubt of it, and consider seriously the wonderfull Victories; which it had been impossible for us to win, without the help of God: mark, I beseech you, how many cities we have taken, and what desolations we have made, by his assistance, in the enemies Country; who thought to have laid

7. *The LORD of hosts is with us, the God of Jacob is our refuge. Selah.*

8. *Come, behold the works of the LORD, what desolations he hath made in the earth.*

9. *He*

us waste. 2 Sam. VIII. 1, 2.
1 Chron. XVIII. 1.

9. He maketh wars to cease unto the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire.

9. It is He that hath given us this peace which we now enjoy, by disenabling all the people of Canaan, and the neighbouring nations to make any wars upon us : He hath broken their bows, and cut their spears in pieces, and cast their Chariots, wherein they trusted, into the fire. 2 Sam. VII. 4.

10. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

10. Showing them as plainly, by these glorious Victories, how vain it is to oppose Him, as if He had called unto them by a voice from Heaven, saying ; Lay down your arms, and no longer molest my people : know that I am the supreme Governour of all the world, who have defeated all your designs, and destroyed your forces : And my power is not confined to one Country, but shall be magnified every where, as well as here ; by confounding all those that will not desist from

their hostile opposition to my will and pleasure.

II. This is our comfort and support ; in this we continue still to glory, and say as we did before ; we will not fear the most potent enemies, since the Lord who commands all the host of heaven and earth is on our side : He preserved our forefather *Jacob* in all his distresses, and made a gracious Covenant with him, to be the God of his posterity ; in Him we are safe, as in an impregnable fortress, where no danger can approach us.

II. *The Lord of hosts is with us, the God of Jacob is our refuge. Selah.*

PSALM

P S A L M XLVII.

To the chief Musician. A Psalm for the
Sons of Korah.

A R G U M E N T.

This Psalm is thought by some to have been composed by David (though his name be not in the Title) when he translated the Ark (which was the token of the Divine Presence with them) either from Kiriath-jearim, with the most solemn Pomp, and all sorts of Musick, 2 Sam. VI. 5. or from the House of Obed-Edom unto mount Sion, v. 14, 15. Others think it was composed by some of the Sons of Korah, when the Ark was again translated by Solomon, with the like rejoycing (2 Chron. V. 2, 12, 13.) from mount Sion, to the House which he had built for it, upon the neighbouring Mountain. And there may be a third conjecture allowed, that it was made after some great Victory, which God had given them over their Enemies: and sung as they followed the Ark back to its dwelling-place; from whence it had been carried before them to the Battle. There is no doubt, but one or other of these Triumphs gave occasion to it: And the Ark being a Figure of Christ, as that Mountain was of the Heavens; the

translation, or carrying back of the Ark thither, may be loakt upon as a Figure of Christ's Ascension (after he had dwelt here a while in a meaner place, and conquered death) unto the high and holy place, where he is now at God's right hand in the Heavens. And with relation to this alone, the ancient Fathers expound the Psalm; which may be easily applied, in the mystical sense, unto that business.

1. **O** Be joyfull all ye people, who are now assembled at this Festival; let your Hearts overflow with joy, and express how exceeding glad they are; by clapping your hands, and lifting up your voices, and shouting after a triumphant manner, in honour of the great God, who dwells among us.

2. For his Majesty is most sublime, his Dominion absolute, his Power dreadful: being the Sovereign Lord of the whole World; the King of Kings, and the Lord of Lords.

3. By whom the people of these Countries, though

1. **O** Clap your hands, all ye people, shout unto God with the voice of triumph:

2. For the LORD most high, is terrible; he is a great King over all the earth.

3. He shall subdue the people under

der us, and the nations under our feet.

4. He shall choose our inheritance for us, the excellency of Jacob, whom he loved. Selah.

5. God is gone up with a shout, the LORD with the sound of a trumpet.

6. Sing praises to God, sing praises: sing praises unto our King, sing praises.

warlike and strong, were anciently subdued; and other Nations since have been made our Subjects.

4. He who is the supreme disposer of all things, hath, of his meer Good-will, chosen this good Land to be our Inheritance: and therein chosen a place for his own Dwelling; which is an honour wherein we excell all other people, and a most singular token of his Love towards us.

5. God is gone up, by the special token of his Presence, into that Holy place, with shouts of Joy and Praise: The Lord is gone up in a triumphant Pomp, with the sound of the Trumpet, and all other instruments of Musick, 2 Sam. VI. 5. 15.

6. Let us never cease to sing his Praises, who hath chosen us to be his People; let it be our constant employment to praise our King who hath subdued the Nations to us: O sing praises

praises to Him, sing praises to Him; it cannot be too oft repeated, that He alone is to be praised.

7. For our King is the Sovereign of all the Nations upon Earth; sing ye praises therefore skilfully to his most excellent Majesty: It is your wisdom to praise Him, in the best manner you are able, who alone is wise enough to govern all the World.

8. He hath made those Heathens who dwelt in Sion to feel his Power, and submit themselves unto Him, (2 Sam. V. 7.) And there He hath seated Himself upon the Ark of his Presence, as on his holy Throne.

9. Before which the Heads of the Tribes, with all the People that worship Him, who promised to give this Country unto Abraham, are assembled together at their solemn Feasts; without any fear of invasion from their Foreign Neighbours: For God (when to

7. For God is the King of all the earth, sing ye praises with understanding.

8. God reigneth over the heathen: God sitteth upon the throne of his holiness.

9. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

attend

attend his Service, they have left their own Houses unguarded) hath undertaken their Protection (XXXIV. *Exod.* 23, 25.) and He is infinitely superior to all other gods, which pretend to be the Defenders of the Earth.

PSALM XLVIII.

A Song and Psalm, for the Sons of Korah.

ARGUMENT.

This Psalm seems to have been composed after the repulse of some Army, which invaded them, and intended to have destroyed Jerusalem. If all things else would agree, it might not unfitly be applied to the defeating of Senacherib the King of Assyria's Army, which actually begirt that City; but by a sudden Pestilence, which in one night killed a vast number, was forced to quit the Siege, and retreat with shame. 2 King XVIII. 19. But the fourth verse of this Psalm speaks of a combination of Kings who had joyned their Forces together upon this design: which makes

makes it most applicable, in my judgment, to that History in the 2 Chron. XX. where we read (v. 1, 2, 10.) that Moab, and Ammon, and they of mount Seir came against Jehosaphat, with an intention, I suppose, to fall upon Jerusalem. And though Jehosaphat went out to oppose them, yet he acknowledges (v. 12.) their multitude was so great, that he had no power to resist them; but they might do what they pleased with him. For he knew not which way to turn himself, but onely depended upon God: who in a marvellous manner dispersed them, as he told Jehosaphat he would do, without their striking one stroke against them. For which gracious message, sent him by a Prophet, v. 14. the Levites, and among others those descended from Korah, immediately praised the Lord beforehand, v. 19. and after the Victory gave solemn thanks before they left the Field, in the Valley of Blessing v. 26. And then returned to Jerusalem with Psalteries and Harps and Trumpets unto the House of the LORD, v. 28. At which time, it is probable, this Psalm was sung, and called a Song and Psalm; that is, a Psalm of Triumph, or of great Joy; composed perhaps by some of the Sons of Korah.

But of a Song and Psalm see Psalm LXVII.

1. **G**reat is the
LORD,
and greatly to be
praised in the city
of our God, in the
mountain of his
holiness.

2. Beautifull
for situation, the
joy of the whole
earth is mount Zi-
on, on the sides of
the north, the city
of the great King.

3. God is known
in her palaces for
a refuge.

1. **G**reat is the Majesty
and the Power of
the Lord; who is therefore
to be celebrated with the
highest praises: And no-
where so much as in his own
City, by the Inhabitants of
Jerusalem, in that Moun-
tain which He hath long
ago set apart for the place
of his Worship; and hath
now so marvellously defen-
ded.

2. And a beautifull place
it is, which He hath cho-
sen for his Habitation; the
very scituation of mount
Sion being most delightfull,
the pleasantest in all the
Country: on the North
side of which lies Jerusalem,
the City of the great King,
the Lord of Heaven and
Earth.

3. Who is the principal
glory of that place, as that
is of the Country: For
mount Sion is not so beau-
tifull for its scituation, as
for his Divine Presence in
that magnificent Palace,
which is built for Him
there;

there ; and makes that City an impregnable Fortrefs.

4. For, behold a fresh instance of it ; the Kings of several neighbouring Countries entred into confederacy to cast us out of our possession: (2 Chron. XX. II.) and made a great progress in their design; marching together from beyond the Dead Sea (v. 2.) till they came nigh to Jerusalem (v. 16, 20, 24.)

5. But then, they onely had a sight of it, and that was all : for a sudden amazement seised on them, and such a pannick fear, that they fell into confusion ; and, taking one another for Enemies, were destroyed by the Ambush, which one Nation laid for the other. (*Ib.* v. 22.)

6. There was nothing but terrour and trembling to be seen throughout all the Host : which surprized them so suddenly, and cast them into so great anguish,

4. For lo, the kings were assembled, they passed by together.

5. They saw it, and so they marvelled, they were troubled, and basted away.

6. Fear took hold upon them there, and pain as of a woman in travail.

7. Thou

that it may be compared to the hasty and violent pangs of a Travailing Woman:

7. *Thou breakest the ships of Tarshish with an east-wind.*

7. Or to the consternation and confusion, which the Mariners are in, when a Fleet of Ships richly laden from *Tarshish* is broken in pieces, by the furious blasts of the East wind, one against another. *

[* *As a Fleet of Jehosaphat's was shortly after. (2 Chron. XX. 37.)*]

8. *As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God, God will establish it for ever. Selah.*

8. We have heard of such things heretofore, which our Fathers have reported to us, but now our Eyes see the wonderfull works of God; who told us by his Prophet, that He would save us from this great Army which invaded us. (*2 Chron. XX. 14, 15, &c.*) And we have seen his Word verified in this City; from whence God, whose City it is, and who is the Lord of all the host of Heaven and Earth, sent invisible Powers to terrifie and disperse them, (v. 22.) and will

will we hope defend and protect it from being subverted by the assaults of our Enemies in future Ages.

9. O God, we had no confidence in our Fortifications, or in our Army, but we assembled our selves together in thy Temple to ask help of Thee, (2 Chron. XX. 3, 4, 5.) and meditating on thy wonted mercy to those that seek Thee, we quietly expected what thy Loving kindness would doe for us.

10. And as Thou art called, O God, by the name of the Lord of Hosts, so Thou hast demonstrated Thy self, in the glorious Victory Thou hast given us. (*Ib.* v. 15.) For which not we alone praise Thee, but the most distant people, who hear the fame of it, shall acknowledge and magnifie thy Power, (v. 29.) which Thou hast abundantly declared in the just destruction of our Enemies, and the gracious protection

9. *We have thought of thy loving kindness, O God, in the midst of thy temple.*

10. *According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.*

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of us Thy faithfull Ser-
vants.

11. *Let mount
Zion rejoyce, let
the daughters of
Judah be glad, be-
cause of thy judg-
ments.*

12. *Walk about
Zion, and go
round about her:
tell the towers
thereof.*

13. *Mark ye
well her bulwarks,
consider her pala-
ces; that ye may
tell it to the gene-
ration following.*

11. Let the Inhabitants
of *Jerusalem* then, which is
the Mother City, give an
example of joy and thank-
fulness to all the rest of the
Cities and Towns of *Ju-
dah*: and let them unani-
mously joyn together with
the greatest gladness, to ex-
press how sensible they are
of thy Power and Good-
ness, in this wonderfull
Deliverance.

12. Make a solemn Pro-
cession, and go round about
the City, blessing and
praising God with thank-
full Hearts; who hath pre-
served you from being be-
girt by the Enemy: Tell
all the Towers as you go
along, and see if there be
so much as one wanting;
or the least hurt done to any
of them.

13. Observe the Out-
works, and attentively con-
sider them; take a distinct
survey of all the sumptuous
Buildings also: And mark
how

how intire they are, and untoucht by the Enemies Batteries; that you may keep a record of it, and preserve the memory of so great a wonder, for the benefit of succeeding Generations.

14. For this is the God, who alone can protect us, and will be our Defender, if we depend upon Him, for ever and ever: He will not content Himself with having preserved us once; but be our Conduſtour and exerciſe a moſt tender Providence over us, as a Shepherd doth over his Sheep, all the days of our life.

14. For this God is our God for ever and ever; he will be our guide even unto death.

PSALM

PSALM XLIX.

To the chief Musician. A Psalm for the
Sons of Korah.

ARGUMENT.

The Authour of this Psalm is not known; nor can we find whether there was any particular occasion of it. But whosoever composed it (whether some of the Sons of Korah or any other) it is likely that he had in his eye the unreasonable thirst of Mankind after Riches; and their insolence and haughtiness when they have acquired them; which it is possible was a great discouragement to some pious but poor people in those times; And therefore after the example of David (Psalm XXXVII. XXXIX.) he indicted this Psalm to check that Vanity; by setting Death before their Eyes. The serious meditation of which, he knew, would both pull down the plumes of the proud and scornfull; and preserve those upon whom they trampled, from being dejected at their prosperous impiety.

i. **H**ear this,
all ye people,
give ear all
ye inhabitants of
the world:

i. **L**isten to me, all ye
people, in what
part of the world soever
you dwell; for that which

I am going to deliver is of ſuch common concernment, that it belongs to all Countries, as much as any one, upon the face of the Earth.

2. Whether you be men of obſcure birth and meaner rank, or perſons nobly deſcended and in great authority; whether you abound in wealth, or are of a poor eſtate, you are all alike concerned to attend to my inſtruction.

2. Both low and high, rich and poor together.

3. Which is neither about trivial things, nor ſlightly conſidered; but about the moſt weighty matters, which my mind hath deeply pondered: I will enrich your Souls with wiſedom, which is better then all the worldly wealth you covet; and teach you how to direct all your actions aright, unto that ſcope at which you aim, of being happy.

3. My mouth ſhall ſpeak of wiſedom: and the meditation of my heart ſhall be of underſtanding.

4. It is not vulgar inſtruction, but moſt excellent advice which I have to give you; more to be deſired then the ſkill of re-

4. I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

It notes
a ſublime
ſtyle

dark ſayings or Riddles to country
oldenings v Clag. agſt Whiſtom. p. 118.

5. Where-

ſolving the darkeſt riddles :
to which I my ſelf will dili-
gently attend , while it is
ſung , as I play upon my
Harp.

5. *Wherefore
ſhould I fear in the
days of evil, when
the iniquity of my
heels ſhall compaſs
me about ?*

5. I intend not to neg-
lect the counſel I give to
others ; and therefore ſhall
ask my ſelf the queſtion I
mean to answer : What
cauſe is there that I ſhould
be troubled with fears and
cares, and anxiety of mind
in calamitous times, when
the iniquity of thoſe that
indeavour to ſupplant me,
hath ſurrounded me on all
ſides, and left me no way
to eſcape them ?

6. *They that
truſt in their
wealth, and boaſt
themſelves in the
multitude of their
riches :*

6. They are confident
their ſtrength and power is
ſuch , that none can reſiſt
them : and the high conceit
they have of their vaſt Trea-
ſures makes them ſo proud,
that they inſult over others,
and brag what they can do
to ruine them.

7. *None of
them can by any
means redeem his
brother , nor give*

7. Alas ! poor men, their
weakneſs is apparant ; there
is not a man among them,
that by all the power he

hath, can find a means to ſave the deareſt Friend alive, when God calls for him: He alone can diſpoſe of men's lives; and the richeſt of them hath not wealth enough to purchaſe a reprieve, when He pronounces the Sentence of death upon them.

8. That's a buſineſs too difficult and coſtly for him, to redeem the life of a man, or to reſpite for a time his departure, whoſe Soul is leaving his Body: He muſt let that alone; for as long as the world laſts, it will be a vain endeavour.

9. Let him attempt it, if he pleaſe, upon himſelf: can he prolong his own life from time to time, ſo that it ſhall be perpetuated, and never diſſolved?

10. No ſuch matter; the wiſdom I ſpeak of (v.3.) promiſes no exemption to the beſt of men, but they muſt die as well as others: And therefore thoſe wicked Sets, whoſe life differs lit-

to God a ranſom for him:

8. (*For the redemption of their ſoul is precious, and it ceaſeth for ever*)

9. *That he ſhould ſtill live for ever, and not ſee corruption.*

10. *For he ſeeeth that wiſe men die, likewise the fool and the brutiſh perſon periſh, and leave their wealth to others.*

11. *Their*

tle from that of Beasts, may justly expect not meerly to die, but to be destroyed, and cut off like the Beasts that perish. And then what becomes of all their wealth, which they are forced to leave to others; perhaps to strangers?

11. *Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names.*

11. They imagined indeed, and secretly pleased themselves in this fancy; that when they could stay no longer in the world, their goodly Houses, which they had built, should stand for ever; and the places of their abode continue in their Family from age to age: though they could not be immortal themselves; yet they hoped their Names, which they imposed upon their Lands, should never die.

12. *Nevertheless man being in honour, abideth not: he is like the beasts that perish.*

12. But alas! the thoughts of man are vain: for whatsoever esteem or reputation one of these worldlings gets here, it lasts not at all: it dies together with him: it is in this

fellow Beasts ; whom, when they are dead, no body remembers.

13. Thus their life concludes, as it was spent, in folly (for they have no security that the names they impose on their Lands shall last ; or if they doe, that men shall think of them ; or if they should, what are they the better for it ?) and yet, so close doth this folly stick to mankind, they that succeed in their Possessions, make no benefit of this observation ; but are as very fools as themselves, and tread in the steps of those that went before them.

14. They go in droves to their Graves, when death seizes on them ; thither it drives them in the close of their days, just as the Shepherd doth his Sheep to the Fold in evening : And then the Just, over whom they insulted, shall quickly trample upon, and triumph over them : (as they shall

13. *This their way is their folly ; yet their posterity approve their sayings. Selah.*

14. *Like sheep that are laid in the grave, death shall feed on them ; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave, from their dwelling.*

15. *But*

do much more when they awake out of the dust at the Resurrection :) All their power and splendour wherein they formerly appeared , though it seem as firm as a Rock, shall moulder away ; for the Grave is its utmost bound, beyond which it cannot go.

15. But God will redeem my soul from the power of the grave ; for he shall receive me. *Selah.*

15. And doubtless God will rescue me from that imminent danger, wherein I am (v. 5.) of being destroyed, and not let me descend into the Grave , but live to have Dominion over them : for He hath graciously received me into his Favour (so that if I die, I shall still have this comfort remaining, that He will one day raise me out of my Grave again.)

16. Be not thou afraid when one is made rich, when the glory of his house is increased.

16. Be not thou then troubled , nor dismayed (no more then I, v. 5.) who-soever thou art that hearest or readest this, when thou seest a worldly man grow very rich, and great honours heaped on his Family :
which

which enables, and emboldens him perhaps, to use the meaner sort contemptuously :

17. For he can by no means, as I told thee, purchase the priviledge of living one moment longer then God pleases ; and when he dies, he is no greater then other men : for he can carry none of his wealth along with him ; nor shall he that was so terrible here, be at all regarded in the other world.

18. For all his Happiness ends with this life (why shouldst thou then be troubled at his Prosperity ?) which he spends in luxury and riot, pride and vanity ; applauding himself in his riches, and in his pleasures ; and having a company of flatterers about him : who will commend thee too, if thou wilt imitate him in indulging thy own appetite, and denying nothing to thy self and companions, but

17. For when he dieth, he shall carry nothing away : his glory shall not descend after him.

18. Though whiles he lived, he blessed his soul : and men will praise thee when thou doest well to thy self.

19. He

but doing no good to any body else.

19. *He shall go to the generation of his fathers, they shall never see light.*

19. And he arrives (perhaps) at the age of his Forefathers, whose steps he follows: but after that they shall all be alike miserable, and never more partake of the least joy or consolation.

20. *Man that is in honour, and understandeth not, is like the beasts that perish.*

20. So true it is which was said before (and so little cause there is to envy such mens greatness) that a man raised to great dignity in this world, and never considers how short and uncertain his honour is (v. 15.) behaves himself like a Brute while he lives; and, thinking of no such thing, is cut off like a Brute, whom no body regards when he is dead.

P S A L M L.

A Psalm of Asaph.

A R G U M E N T.

The Authour of this Psalm, the Title tells us (as we translate it) was Asaph; who composed several Songs, as well as David, for the use of the Tabernacle: as we read in the 2 Chron. XXIX. 30. But whether he was Asaph the Levite, who lived in the same age with David; or some other Prophet in after Times, cannot be certainly resolved. It seems to me that it was not the former, because he is never, that I remember, called Asaph the Seer; as the other is, whose Psalms Hezekiah caused to be sung together with those of King David. And therefore I judge it most likely that he lived in after Times, in the reign of some pious Prince, such as Jehosaphat; or which is most probable in the days of Hezekiah himself (see Psal. XLIV.) who, though he had reformed the Worship of God, yet could not amend mens minds; but there still remained, this Prophet observed, abundance of Hypocrisie among them: both among the people, who placed all Religion in Sacrifices, and other external Rites and Ceremonies; and among the Doctours of the Law, and the Judges, who

who taught the people their duty, but observed none of thoſe precepts themſelves which they expounded to others.

Both theſe this Holy man awakens by this Pſalm, to a conſideration of the danger they were in; repreſenting God as the Supreme Judge of the World, coming in an amazing manner, to call them all to a ſtrict account, and to take a ſevere vengeance on them unleſs they amended. Which began to come upon them by Senacherib; whom God threatned to ſend againſt the Hypocritical Nation, X. Iſa. 6. And calls that time the day of his viſitation, v. 3. when Senacherib overran all the Country (as Iſaiah prophesied, VIII. 7, 8.) till he came to Jeruſalem. Upon which City Nebuchadnezzar compleatly executed the judgment herethreatned, when he deſtroyed Jeruſalem and the Temple it ſelf: unto which it was to no purpoſe to bring a multitude of Sacrifices, while they continued the evil of their doings. I. Iſa. 13, 16.

In both which days of Viſitation, firſt by the King of Aſſyria, and then by the King of Babylon; the Pſalmiſt here repreſents the Divine Majeſty, after the manner of men: like to a King coming out of his Palace, attended by his Miniſters, with the Enſigns of Terrour carried before him; and iſſuing out his Orders to ſummon all his Subjects to appear at his Tribunal, and hear their Accuſa-

Accusation read, with the Sentence he would pronounce upon them.

1. **T**HE Omnipotent Majesty, the Supreme Judge of Heaven and Earth, to whom the greatest Kings and Potentates are but Subjects; the Eternal Lord, who changes not, hath given out his Orders that all the people of the land, from East to West, be summoned to appear before Him.

2. He will go forth in the greatest splendour, out of his magnificent Palace where He dwells in *Sion*: and let you see how much His incomparable Excellencies and Perfections are to be revered.

3. Our God will undoubtedly come and reckon with you, though now He seem to take no notice of your impiety: And He will not come like Earthly Princes, before whom there marches an armed Multitude; but in a far more

1. **T**HE mighty God, even the LORD hath spoken, and called the earth from the rising of the Sun, unto the going down thereof.

2. Out of *Sion* the perfection of beauty, God hath shined.

3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He

terrible and irresistable manner : which shall make you as sensible of His dreadfull Prefence , as your Ancestours were at mount *Sinai* ; when the devouring Flames, and Thunder and Lightning which attended on Him, made the very Mountain quake and tremble, (*XIX. Exod. 16, 18. IX. Isa. 18, 19.*)

4. He shall call
to the heavens
from above, and
to the earth, that
he may judge his
people.

4. He shall call Heaven and Earth to be witnesses of the equity of his Proceedings : (*I. Isa. 2.*) And you may as soon move them out of their place, as avoid appearing before his Tribunal.

5. Gather my
Saints together
unto me : those
that have made a
covenant with me
by sacrifice.

5. He will send out his Officers, with a peremptory charge, saying, Bring those men before me, whom I have obliged above all other people, and separated to my self to be a Holy Nation, (*XIV. Deut. 2.*) and who have engaged themselves to me in such a solemn Covenant, confirmed by the blood of Sacrifices; that

that they wish they might perish, in like manner, if they did not observe it. (XXXIV. Jer. 18, 19.)

6. (They shall have a fair triall, whether they have so done or no : For the justice of his Judgment shall be as conspicuous as the heavens ; because God himself, who cannot do unrighteously, will examine the cause and pronounce the sentence.)

7. Imagine then, that all things being thus prepared, you hear Him calling to you, saying ; Hearken, O my people, for I have something to say to thee : O Israel, my beloved people, hearken ; for I must admonish and convince thee of the breach of those Laws, which I, the supreme Law-giver and thy most gracious God, have given to thee. (XX. Exod. 2.)

8. I do not mean those concerning Sacrifices ; I have no complaint to make about that matter : Thy

6. And the heavens shall declare his righteousness : for God is judge himself. Selah.

7. Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I am God, even thy God.

8. I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been con-

continually before
me.

*(because they were not
burnt-offerings, I acknow-
ledg, never fail to be brought
both morning and evening
to my Altar; and I see how
busy thou art in that im-
ployment.*

9. I will take
no bullock out of
thy house, nor he-
goats out of thy
folds.

10. For every
beast of the forrest
is mine, and the
cattel upon a thou-
sand hills.

11. I know all
the fowls of the
mountains; and
the wild beasts of
the field are mine.

9. But is this all that I
require of thee? Do not
mistake thy self, nor think
that I will be content all
the rest of my laws should
be broken; if you do but
multiply Sacrifices : of
which I have no need; or
if I had, need not be be-
holden unto thee, for the
very best of them.

10. For I could be sup-
plied out of my own folds
and herds, which thou hast
nothing to do withall : ha-
ving all the beasts of the
forrest at my command;
with the cattle that graze
on more hills then thou
hast ever seen.

11. I know also where
the Fowls of the Mountains
build their nests, which thou
canst not reach : and the
wild beasts in the open
fields, whom thou canst

not inclose, are all ready at hand to do me service.

12. If I were hungry I would not come to acquaint thee with it, that thou mightest provide me food: why should I be beholden to thy poverty, when I am so rich? for the whole world is mine, and all that it contains.

13. Canst thou be so absurd as to imagine that I need meat and drink? and for that reason call daily for the flesh of bulls and the blood of goats to satisfy my hunger and to quench my thirst? Or that my Nature is such, that I can be pleased merely with the smoke of those upon my altar?

14. They have their use; but if thou wilt bring me acceptable sacrifices, know that I value, in the *first* place, a truly thankful heart, which gratefully acknowledges my benefits, above all the peace-offerings in the world: and *next* that I expect thou shouldst

12. *If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof.*

13. *Will I eat the flesh of bulls, or drink the blood of goats?*

14. *Offer unto God thanksgiving, and pay thy vows unto the most High.*

15. *And*

faithfully perform all the vows and promises thou makest, when thou beggest any blessing of Me ; and not think to put me off (who am too great to be dallied withall) with sin-offerings for the breach of them.

15. *And call upon me in the day of trouble ; I will deliver thee, and thou shalt glorifie me.*

15. And *thirdly*, devoutly commend thy self unto me, when thou art in any trouble, by ardent prayer ; piously confiding in me ; and thou shalt find it more powerfull then all burnt-offerings : for I will certainly deliver thee ; that thou mayst honour me with thy praises, and proclaim my power and goodness, to invite others unto my service.

16. *But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?*

16. Not that this is all that I require of thee ; for if thou ledest a wicked life, and art injurious to thy neighbours, what care I for thy praises, or for thy zeal to boot, in pressing my commands upon others, which thou dost

not observe thy self? Thou braggest thou art a Doctor of the Law; and thou declarest to the people my will and pleasure; and makest often mention of my covenant, whereby they stand bound to be obedient to Me: but to what purpose is it? or with what face canst thou do it?

17. Since, by thy example, thou teachest them to contemn all those instructions; to which thou hatest to be bound thy self: and by thy actions declarest thou hast no-regard at all to any thing; either that I have bidden *thee* do, or threatned I will do to those that violate my precepts?

18. When thou hast observed a man thrive by stealth and robbery; instead of having him punished, thou hast greedily accepted the proffer of being a sharer with him: and which is worse, the Adulterers find favour with thee; and thou

17. *Seeing thou hatest instruction, and castest my word behind thee.*

18. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.*

19. *Thou*

art partaker with them in their filthiness.

19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

19. Thou lettest thy tongue loose to flanders; and backbiteest those who are not present to answer for themselves: and dost not stick to contrive artificial lies and deceits, to cheat those that have any dealing with thee.

20. *Thou sittest and speakest against thy brother; thou slanderest thine own mothers son.*

20. Nay, when thou sittest in open Court, solemnly to judge men according to the law, thou makest bold to speak falsely (for a reward;) and that not against a stranger, but thy own Brother: yea thou wilt not spare him that lay in the same womb with thee; but load him with calumnies and reproaches.

21. *These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.*

21. All this wickedness thou hast committed, and I have forbore to punish thee; but instead of amending thy life, to which my patience should have invited thee, thou hast presumed so much upon my lenity, as to add another sin

to all the rest ; and imagined that I am ignorant of what is done in secret, or am altogether as well pleased with these things as thy self: and therefore now I have sharply rebuked thee for them (so hatefull they are to me) and set them all in order (that thou mayst see nothing can escape my knowledg) distinctly before thy eyes.

22. Let this be a warning to you, and to all those that abuse the patience and long-suffering of God ; never thinking of his just severity against such wicked doers. Consider this seriously, and repent in time ; lest my patience be turned into indignation and wrath ; and I lay hold on you, and snatch you away, to suffer your deserved punishment : And none of your companions, whom you have served in their sins, shall be able to give you any relief ; but all perish together with you.

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23. *Whoso offereth praise, glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.*

23. Remember I have told you what Sacrifices I am well pleased with; not with those of beasts, but with the Sacrifice of praise and hearty thanksgiving for all my benefits; which doth me more honour than all the liveless Sacrifices of Bulls and Goats: But he that thus devoutly worships me, must take care withall to dispose his life into a conformity with all my precepts; for this is the man whom I will make partaker of the blessings which I have promised.

P S A L M L I.

To the chief Musician. A Psalm of *David*,
when *Nathan* the prophet came unto him,
after he had gone in to *Bathsheba*.

A R G U M E N T.

Here now begins a new collection of some Psalms whereof David was the Authour : which, I suppose, were found after the first Book was published, and this second begun ; to the end of which from this place they continue : as we read expresly LXXII. Psal. ult. For though the Authour of the two last, before that, be not mentioned in the Title ; yet the very matter of them, as well as that conclusion of the Book, assures us they were composed by David. Who in this Fifty first Psalm (as the Title tells us) most sadly bewailes the sin which he had committed with Bathsheba and those that followed it. In which he had also continued for some time, till Nathan the prophet came with a message from God to reprove him, and to pronounce a very sore judgment against him and his family, for his Crimes.

After this divine reprehension and threatening, he was very much humbled ; and, to make himself as notorious an example of true repentance, as he had been of foul wickedness,

ness, he composed this Penitentiall Hymn: and sent it to the Master of the Musick in the Tabernacle, to be used perpetually there; as a Testimony of his unfeigned sorrow for what he had done, and of the miserable condition he thought himself in, without the infinite mercy of God to him. Which he begs with the greatest earnestness; together with the assistances of his grace; which he promises to imploy for the reducing other sinners: beseeching him withall to be favourable to his people, especially to the city of Jerusalem; and not let them and that suffer for his offences.

1. **H** Ave mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies, blot out my transgressions.

1. **O** God, the supreme Judge of the world; whom I have most highly offended many ways, and therefore may most justly be condemned to suffer the effects of thy severest displeasure; I cast down myself before Thee, and humbly supplicate for mercy: unto which I am encouraged by thy known clemency, and thy infinite compassions; which will move Thee, I hope, to take pity upon a grievous sinner, and to pardon the adultery and blood-

bloudshed, accompanied with a number of foul circumstances, which I have committed.

2. I have made my self indeed exceeding loathsome by my repeated wickedness, which, like a stain that hath long stuck to a garment, is not easily got out: but do not therefore, I beseech Thee, abhor me, but rather magnify thy mercy in purifying me perfectly, and cleansing me so thoroughly, that there may be no spot remaining in me.

3. For, how stupid forever I was, before Thou sentest thy Prophet to awaken me, I am now deeply touched with a sense of my horrid transgressions: which I both sorrowfully confess and bewail, in thy presence and in the face of the publick congregation; and carry also a sad and amazing remembrance thereof, continually before my eyes.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my transgressions, and my sin is ever before me.

4. Against thee, thee onely have I sinned, and done this evill in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

4. Not because I stand in fear of punishment from men, who have no power over me; but because I am so obnoxious to Thee, whose judgments I ought to dread the more, the less I am liable to give an account of my actions unto others. O how it afflicts me, that I presumed, because I had none to controul me here on Earth, to offend thy Majesty, thy All-seeing-Majesty! At whose Tribunal the highest must be judged: And if thou shouldst pronounce the heaviest sentence upon me for my crimes, and execute it also with the greatest severity, I could not accuse Thee of too much rigour; but must still justify Thee in thy proceedings, and clear Thee from all such unjust imputations.

5. Behold, I was shapen in iniquity: and in sin did my mother conceive me.

5. It is true indeed, and Thou, O Lord, knowest it better then I, that there is in me an innate proneness to evill: But I am so far from

Before the
the onely
v holdin
in y^e 8th
nificacon
5. Dav
find not a
God onely
agst Uria

from representing this as an excuse for what I have done, that I confeſs the conſideration of it, ought to have made me the more watchfull, and diligent to ſuppreſs thoſe bad inclinations; which I knew to be ſo naturall that I brought them into the world with me.

6. I am amazed at my folly, that I ſhould be ſo careleſs; when I was not ignorant that Thou requireſt us, not to entertain with the leaſt kindneſs thoſe firſt motions which we find in our thoughts and deſires after any evill; but uprightly to oppoſe them: For which end Thou haſt put a principle of better motions into us, and indued me with wiſedom; which ſecretly checks and corrects thoſe brutiſh inclinations.

7. I have nothing therefore to ſay in my own behalf; but wholly betake

*6. Behold thou
deſireſt truth in
the inward parts:
and in the hidden
parts thou ſhalt
make me to know
wiſedom.*

*7. Purge me
with hyſſope, and
I ſhall be clean:
waſh*

wash me, and I
shall be whiter then
snow.

*(upon sprinkled with a
bunch of hyssop Lev. 19.
6. & unclean persons
washed.)*

my self to Thee for a gra-
cious pardon of my sin,
which every thing I can
think of, sadly aggravates.
I am as impure as a leper,
and deserve to be banish-
ed from thy presence, and
shut out from among thy
people ; far more impure,
by touching *Bathsheba* ,
then he is that toucheth a
dead body : yet I am not
so foul, but, if Thou plea-
sest, Thou canst purify
me, and make me as clean
and white as snow: Vouch-
safe me that grace, O Lord;
expiate me I beseech Thee
(XIV. *Levit.* 6. XIX. *Num.*
17, 18.) and restore me
perfectly unto thy favour,
and the happy fruits of it,
which I have justly forfeit-
ed and lost.

8. Make me to
hear joy and glad-
ness, that the
bones which thou
hast broken, may
rejoyce.

8. Raise me out of this
wofully dejected state
wherein I lie ; and as the
terrible message I recei-
ved by thy prophet hath
cast me into such insuf-
ferable anguish and pain,
as if my bones were crush-
ed in

in pieces by my fall : so send me the most comfortable news of my reconciliation with Thee ; to ease me of the torment I endure under the weight of my guilt, and the sense of thy heavy displeasure ; and to turn it into the height of joy and gladness.

9. Remember not any longer how wicked I have been ; nor lay my sin to my charge : But pass by all my transgressions, and acquit me from the punishment they deserve.

10. And bestow upon me withal such purity of heart (which alas ! I have lost, and am not able to recover without thy grace) that I may utterly hereafter detest all such filthy motions : and, because we are apt to revolt from our good resolutions, do Thou daily supply me with fresh strength from above ; to confirm and settle them, that I may never return to folly.

11. I deserve I confess to

9. *Hide thy face from my sins ; and blot out all mine iniquities.*

10. *Create in me a clean heart, O God ; and renew a right spirit within me.*

11. *Cast me not away*

away from thy presence ; and take not thy holy Spirit from me.

be rejected by Thee, as my predecessor was (1 Sam. XV. 25, 26.) and to be admitted no more into thy favour : But, I humbly beseech Thee, deal not so severely with me, nor deprive me (as Thou didst him, compare 1 Sam. X. 6. with XVI. 14.) of the gift of thy holy spirit, wherewith Thou hast anointed me. (*ib.* v. 13.)

12. Restore unto me the joy of thy salvation : and uphold me with thy free spirit.

12. Let not that evil spirit which troubled him, seize on me ; but restore to me the joy which I was wont to have, when I saw my self so much in thy favour, as to be delivered by Thee out of the greatest danger (XXI. Psal. 1.) support me and my Authority, with such a chearfull, free and generous spirit ; as becomes him whom Thou hast appointed to be the Governour of thy people.

13. Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

13. That I may have the confidence to admonish those of their duty, that transgress thy laws (as I will not fail to do) and they may

may not take the boldness
to despise my instructions :
But the very worst of them
may by my authority, and
my example be reclaimed
from their sinfull lives, and
become, like me, thy faith-
full servants.

14. Though I have ad-
ded the sin of Murther to
that of Adultery, the mur-
ther of a trusty Servant, of
severall of my servants
(2 Sam. XI. 17.) who by
my order were exposed to
that danger wherein they
lost their lives ; let it not
hinder this grace which I
beg of Thee ; But, O God,
the God from whom I have
received so many deliveran-
ces and blessings, vouchsafe
this one favour more to de-
liver me from the punish-
ment due to this crying sin:
And I will not spare to pro-
claim, as loud as ever I can,
thy infinite goodness and
clemency ; together with
thy truth and faithfulness
in thy promises to returning
sinners : it shall be my joy

14. Deliver me
from bloud-guil-
tiness, O God, thou
God of my salvati-
on : and my tongue
shall sing aloud of
thy righteousness.

to speak of these, though therewithall I publish my own most horrid wickedness.

15. O Lord,
open thou my lips,
and my mouth shall
shew forth thy
praise.

15. Try me, O God, and let the sense of thy gracious pardon give me the boldness and liberty to open my lips (which shame, confusion, and fear have closed and shut up) and my mouth shall every where declare thy mercy, to thy perpetual praise and renown.

16. For thou
desirest not sacrifice; else would I
give it: thou delightest not in
burnt-offering.

16. This shall be the Sacrifice I will offer to Thee; as an acknowledgment of thy kindness; for that of beasts, I know, Thou desirest not I should bring Thee: the whole burnt-offerings being no pleasure at all to Thee, but only as they are tokens of a gratefull mind.

+ in comparison of moral
Goodness, Faith & Obedience.

17. The sacrifices of God are
a broken spirit: a
broken and a contrite heart, O God,
thou wilt not despise.

17. With which I will also joyn that divine Sacrifice of a humble, sorrowfull and penitent heart: For a soul that is truly contrite, and intirely submits its will to thine; is such an acceptable

Sacrifice, that Thou canst not possibly reject it.

18. And the same mercy I desire for my self, I beg also for all thy people. Spare them, Good Lord; and let not my folly be the occasion of bringing upon them any calamity; or upon that City, which is called after my name, where I have set both Thy throne, and mine: (2 Sam. V. 7, 9. VI. 16.) But be favourable to that place and do it good; let the walls of Jerusalem, which I have begun to build (2 Sam. V. 9.) be perfectly finished, 1 King. III. 1. XI. 27.

19. Then shall the righteous be very thankfull to Thee; and express it by bringing peace-offerings in abundance, and all other sacrifices: They shall offer Thee the choicest sacrifices upon thy Altar (1 King. III. 5. VIII. 63, 64.) which from such pious persons be acceptable to thy Majesty.

18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19. Then shalt thou be pleased with the sacrifices of righteousness; with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

A with a public devotion of thy people offered with pious & obedient heart.

P S A L M LII.

To the chief Musician. *Maschil.* A Psalm of David; when Doeg the Edomite came and told Saul, and said unto him, David is come to the House of Ahimelech.

A R G U M E N T.

The Title sufficiently instructs every one, about the Authour, and in the occasion of this Psalm, if they will but read the History to which it directs them in 1 Sam. XXII. where Doeg (one of the seed of Esau, or that had lived so long among them, that he had got the name, as well as the savage manners of the Edomites) to ingratiate himself with Saul, pretended to discover those who were confederate with David, particularly Ahimelech: whom he undertook also to kill together with all his Family; when others refused that bloody charge which Saul would have imposed on them. And when he had done, it should seem he bragged of it, as if it had been some gallant action, or famous achievement; as is intimated; I take it, in the first verse of the Psalm. Which David penned when Abiathar (who was the onely person that escaped in that slaughter; whereby they thought to terrify others from harbouring David, or shewing any kindness

to him) came and brought him the sad tidings of what was befallen their City. And it was afterward delivered to the Master of Musick in the Tabernacle, to be sung in perpetual memory of the thing, to the vulgar tune called Maschil, (see Psal. XXXII.) or, as Theodoret seems here to expound the word, to fortify those with patience and constancy who unjustly suffer; by instructing them in the justice of the Divine Sentence in the issue.

1. **A** Goodly feat indeed for a man to boast of! that he hath killed LXXXV innocent and unarmed Priests, together with a company of Women, Children, and Sucklings, (1 Sam. XXII. 19.) A mighty Champion thou art; who vapourest, no doubt, that thou wilt do the like execution upon me: But know, vain man, that the goodness of God, whereby I have been hitherto preserved (1 Sam. XXII. 1, 3, 5.) will still defend me; for it is not a thing of short continuance, like our Prince his Favour, but lasts for ever.

1. **W**^{Hy}boastest thou thy self in mischief, O mighty man? the goodness of God endureth continually.

Directly contrary to the nature of God, who delights in doing Good.

2. Thy

2. Thy tongue
deviseſeth miſchiefs:
like a ſharp raſor,
working deceitful-
ly.

2. O thou contriver of
faſe ſtories! who pretendſt
to be the onely or moſt loy-
al perſon in the Court of
Saul, (1 *Sam.* XXII. 8, 9.)
but art an egregious Hypo-
crite; a meer deſigner of
miſchief to others, thereby
to advance thy ſelf: Thy
Tongue was the firſt inſtru-
ment in this Butchery, being
ſharpened by that malice on
purpoſe, like a Raſour
newly ſet, to cut the Throats
of the guiltleſs; that thou
mightſt ſeem to be the moſt
zealous of all others, for
the ſafety of the Kings per-
ſon and government.

3. Thou loveſt
evil more then
good, and lying
rather then to
ſpeak righteous-
neſs. *Selah.*

3. To have told the plain
truth, would not have ſer-
ved thy Ambition and thy
malice: which make thee
love to doe miſchief, rather
then good offices unto o-
thers; and to deviſe lies
againſt *Abimelech*, rather
then to declare his inno-
cence.

4. Thou loveſt all
devouring words,
O thou deceitfull
tongue.

4. Thou careſt not whom
thou deſtroyeſt; but canſt
ſwallow up a whole City at

a morsel : O thou false Tongue, who to curry favour with thy Prince, devisest the most impudent lies, against those that never offended him.

5. The great God, whose Priests thou hast slain, shall avenge their cause, and pull thee from that greatness and honour, to which thou seekest, by this vile means, to raise thy self: And, more then that, He will pay thee in the same coin thou hast dealt to them ; for He will utterly destroy thee, and snatch thee away as hastily as thou didst those Innocents : just so will He pluck thee from the Tabernacle of God (where thou wast wont to pretend devotion, 1 Sam. XXI. 7.) and root out, not onely thee, but all thy Family from the face of the Earth.

6. Which just Judgment of God upon thee, all good men shall mark, and be confirmed thereby in their pious fear of offending Him :

5. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

6. The righteous also shall see and fear, and shall laugh at him.

and reflecting upon thy vain devices to greaten thy self and Family, shall deride thy folly, saying as I doe.

7. Loe, *this is the man, that made not God his strength: but trusted in the abundance of his riches, and strengthened himself in his wickedness.*

7. Behold that mighty man, that principal Favourite, who regarded not God, nor sought to support himself by his Favour; but laid the foundation of his Fortune (as we speak) meerly in abundance of riches, and the favour of his Prince: In which also he endeavoured to establish himself, not by honest means, but by the most perfidious arts, and cruel enterprises: what now is become of him? and where is his greatness? lo, his ambitious hopes are all vanished and come to nothing.

8. *But I am like a green olive-tree in the house of God: I trust in the mercy of God for ever and ever.*

8. Whilst I, at whom he principally aimed in his murderous design, am still, blessed be God, in safety; nay, compared with that destruction which shall fall on him, in a flourishing condition: For he shall

drop away like a withered Leaf ; but I grow and increase in strength, like a green Olive-tree planted in the Courts of God's House : whose mercy I trust will preserve me to my lives end from all the mischiefs they devise against me ; and make me more and more flourishing, both in my person and in my posterity.

9. For which I will never cease to praise Thee, because I owe it intirely to Thee that I am not destroyed ; and I will patiently expect the accomplishment of thy Promises to me : For all thy pious Servants have ever found this to be the best and wisest course, to depend upon thy Omnipotent Goodness, and faithfull Promises, and not to imitate those wicked men, who study to advance or preserve themselves by flattery, or other viler practices.

*yet Law forbid grow
near y^e Altar Deut. 16.21.
not single from Ps. 92.*

12.

*9. I will praise
thee for ever be-
cause thou hast
done it: and I will
wait on thy Name,
for it is good be-
fore thy Saints.*

P S A L M LIII.

To the chief Musician upon *Mahalath. Ma-*
schil. A Psalm of *David*.

A R G U M E N T.

This Psalm and the XIV. differ so little, that it hath troubled Interpreters to give a reason for the repetition of the same thing, almost in the same words. There is some variation indeed in every verse ; but it is meerly the change of one word for another of the same import : (as for example, God for Lord, v. 2, 4, 9.) except onely verse the Fifth, where there is a much greater alteration ; and the sixth wholly omitted : which makes it probable there was some new occasion for the using this Hymn again ; though an occasion exceeding like the former. What it was, Writers do but guess ; and if I take the liberty also to interpose my conjecture, it will be nothing so remote, as all those, that I have met withall, seem to be.

If we suppose the defection of the people in the rebellion of Absalom, to have been the matter of his complaint in the XIV. Psalm : then it looks like a probability, that the new revolt which the Israelites generally made, immediately after the other, before David had quite recovered Jerusalem and his settlement

tlement there, was the occasion of this. For you read that upon the quarrel which arose between the men of Judah and the men of Israel about precedency in bringing back the King : Sheba blew the Trumpet of Rebellion afresh ; and it is said that every man of Israel left David, and followed after him, 2 Sam. XX. 2. This is the revolt, I apprehend, here spoken of, v. 3. where the Psalmist says, Every one of them is gone back. And a dangerous revolt it was, as David apprehended ; more dangerous then the former unless timely check'd. (2 Sam. XX. 6.) which made him, before all his Army could be assembled, (v. 5.) send his Guards to pursue him speedily, v. 7. As they did through all the Tribes of Israel, v. 14. who being afraid of the issue, (v. 5. of this Ps.) fell off from Sheba more and more the farther he went ; and left him at last to shift for himself ; so that he was shut up in the City of Abel, there taken and beheaded, v. 22. After which his Body, it is likely, was exposed to the Fowls of the Air, or the Wild beasts ; insomuch that his Bones were indeed at last scattered (as the Psalmist here speaks v. 5.) and all his adherents made contemptible.

This David desired should be commemorated together with his deliverance from Absalom's Rebellion : and therefore making a review of the XIV. Psalm (wherein that distress

distress is described) he delivered it again to the Master of the Musick (as appeared after the first collection of the Book of Psalms was finished) with some small alterations, relating to this new business: desiring God, for instance, to give them still some further and new Salvation, v. 6. for the Word here is in the plural number, but in the XIV. Psalm in the singular; which hath made me render it here compleat Salvation, which he implores with the same earnestness he had done before, and orders also how the Psalm should be sung, upon Mahalath, or the hollow Instrument (Flute or Pipe) to the Tune of Maschil (or as a caveat against Rebellion, see Psalm XXXII.)

If any be not satisfied with this Account of the Psalm, because of the word Captivity, in the last verse, which they may think ought to be taken properly; then they may suppose this Psalm to have been reviewed by Asaph the Seer in the days of Hezekiah; when abundance of the people had been indeed carried captive, V. Isa. 13.

I. **T**HE fool
hath said
in his heart, There
is no God; corrupt
are they, and have
done abominable
iniquity: there is
none that doeth
good.

I. **T**Hough the wicked
are not yet so im-
pudent as openly to deny
God with their mouths;
yet such is their abominable
filthiness, so shameless are
they in their wickedness,
so

so universally depraved ,
that their secret thoughts
sure are, God takes no no-
tice of what they doe, or
that He will not judge them
for it.

2. But let them know
that He exactly observes
them, and all the ways of
the Sons of men; which are
naked and bare before his
Eyes: though alas ! there
is nothing now to be seen,
but ignorance and contempt
of his Majesty.

3. The *Israelites* have
made a new separation, and
are intirely revolted : being
like a body without spirit,
so rotten and putrified ,
that it is hard to find so
much as one that hath any
kind of goodness in him.

4. Strange that they
should still be thus senseless!
and (after such a defeat as
they have lately received)
continue to work iniquity ;
nay to be cruel and void of
all pity and compassion to
my poor people : the reason
is, they have no Religion.

2. God looked
down from heaven
upon the children
of men , to see if
there were any
that did under-
stand, that did seek
God.

3. Every one of
them is gone back :
they are altogether
become filthy :
there is none that
doeth good, no not
one.

4. Have the
workers of iniqui-
ty no knowledge ?
who eat up my
people as they eat
bread ; they have
not called upon
God.

5. There

5. *There were they in great fear where no fear was : for God hath scattered the bones of him that encampeth against thee : thou hast put them to shame because God hath despised them.*

6. *O that the salvation of Israel were come out of Sion ! when God bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad.*

5. And none more cowardly then such Atheisticall wretches ; whose courage so soon failed them , that a panick fear seized them before my Forces could approach them : For they ran away, and dispersed themselves , when I sent but a small party after them. God, O my Soul, hath broken him in pieces, and his bones lie scattered on the ground, who thought to oppress thee : Thou hast obtained this favour of Him, to put them to shame ; for He despised those who had so little regard to his Majesty.

6. And He is mighty to save (whatsoever such wicked people think) and resides by a special token of his Presence there , on mount *Sion* : O that it might please Him to compleat our deliverance from thence ; and restore us all again to the happy enjoyment of that place , from whence we have been banished :

nished : It would turn our sad lamentations into the most chearfull Thanksgivings ; and fill not onely *Judah* , but all the Tribes of *Israel* , with joy and gladness.

PSALM LIV.

To the chief Musician on *Neginoth*. *Maschil*.
A Psalm of *David* , when the *Ziphites* came and said to *Saul*, Doth not *David* hide himself with us?

ARGUMENT.

*This Psalm, the Title tells us, was composed, when (not long after the butchery of Doeg) the Ziphites, a false people, void of humanity, and that sought nothing but how to raise themselves, though by anothers ruine, in-
deavoured to ingratiate themselves with Saul by discovering to him where David lurkt in their neighbourhood : (1 Sam. XXIII. 14, 19.) and undertook to guide the King to the very place, and assist the Forces he should send to take him, v. 20, &c. By which means David was brought into
such*

such a great streight, (v. 26.) that if Saul had not been diverted by a sudden invasion which the Philistins made, he could not have escaped him. In this distress he made his address to God by Prayer in the words of the three first verses of this Psalm. But on a sudden (hearing I suppose how Saul himself was alarm'd with the news of an Invasion) he breaks out, v. 4, 5. into admiration of God's goodness. And when the danger was quite over, added, I suppose, the two last verses; wherein he expresses with what joy he took a view, from the Mountain where he lay hid, of Saul's forces as they retreated. Which was a thing so memorable, that, when he came to the Kingdom, he delivered the whole to the Master of Musick in the Tabernacle, to be sung as the IV. Psalm, to the Tune of Maschil.

1. **S**ave me, O
God, by thy
name, and judge
me by thy strength.

1. **O** God, whose Name imports that Thou art the Supreme Judge, and therefore the Defender and Protector of all injured and oppressed persons; I humbly implore thy Aid in this great distress: beseeching Thee, who canst easily doe it, to deliver me from my Enemies, and by thy Almighty Power vindicate my

my innocence ; and maintain my righteous cause against those that are too strong for me, and wrongfully seek to destroy me.

2. Deny me not this request, O God, I most earnestly intreat Thee ; but grant the petitions of thy poor Servant , who hath nothing but his Prayers to oppose to all those Forces that surround him.

3. And they are conducted by barbarous people, whom I have no way disoblighd, for I never had any thing to doe with them ; and yet they have undertaken to deliver me into the hand of *Saul*, and those formidable Enemies that are come to seek my life : (*1 Sam. XXIII. 20.*) having no regard to God at all ; but onely studying , right or wrong , to gain the favour of their Prince.

4. O the wonderfull Goodness of God ! who in this deplorable condition, sends me, in a strange and

2. *Hear my prayer, O God ; give ear to the words of my mouth.*

3. *For strangers are risen up against me, and oppressours seek after my soul ; they have not set God before them. Selah.*

4. *Behold, God is mine helper : the LORD is with them that uphold my soul.*

5. *He*

unexpected manner, moſt ſeaſonable relief! Behold, how He takes my part, the Lord preſerves my life: For alas! the ſmall Forces I have with me, are unable to ſecure it; and can by no means ſupport me againſt thoſe numerous Enemies that thought to deſtroy me.

5. He ſhall reward evil unto mine enemies; cut them off in thy truth.

5. And, as for thoſe ſpies that undertook to find out all my hiding-places, (1 Sam. XXIII. 22, 23.) He ſhall bring the miſchief they intended to me, upon themſelves: Take a juſt vengeance on them, and execute thy Threatnings, O Lord, againſt ſuch treacherous perſons.

6. I will freely ſacrifice unto thee; I will praiſe thy name, O LORD, for it is good.

6. In the mean time I will not be ſparing, in expreſſing my thankfulneſs for what Thou haſt done already; but make Thee my gratefull acknowledgments both in word and deed. Firſt, I will offer Thee liberal Sacrifices; and then I will accompany them

with my praises of thy
Wisdom , Power and
Goodness, O Lord ; which
is the most pleasing Sacri-
fice I know unto Thee ,
and the most delightfull
employment unto me.

7. Who by his special
Providence am marvel-
lously delivered out of that
distress wherein I was ; and
all the dangers which it
threatned : For my Eyes
now dare look upon those
Enemies in their retreat ,
from whom I lately fled for
fear. I *Sam.* XXIII. 26 ,
27, 28.

*7. For he hath
delivered me out
of all trouble : and
mine eye hath seen
his desire upon
mine enemies.*

PSALM

P S A L M L V.

To the chief Musician on *Neginoth*: *Maschil*: A Psalm of David:

A R G U M E N T.

This Psalm was sent to the Master of the Musick, to be sung as the former: having an occasion something like it. For the complaint which he makes in the middle of the Psalm, that his greatest Confident proved treacherous to him, makes it probable that it was composed when Absalom's Rebellion broke out, and he was forced to flee suddenly from Jerusalem: and as he was going barefoot up mount Olivet (he and all his company weeping) to increase his sorrow met with the news, that Ahitophel also was among the Conspiratours; 2 Sam. XV. 31. Upon which, we reade there, he presently fell to his Prayers; and as soon as he came to a place where he could rest and retire himself, he represented; it is likely, the sadness of his condition more largely, in this Psalm: beseeching God to disappoint the Conspiratours, v. 9. First, because of the violence they had committed at Jerusalem, (v. 9, 10, 11.) and secondly because of the vile treachery of Ahitophel, from the 12. to the 15. which seems to me ought to be connected with the beginning

of the 9. verse ; for he goes on in the 15. to beseech God to defeat them all, which he had begun in the 9. but breaks off to insert his reasons why he was so earnest. And then in the conclusion, he exhorts all those that adhered to him, not to be discouraged ; but to cast their care upon the Lord : who would reward their pious confidence in Him ; by protecting and delivering them, and destroying their and his Enemies.

I. **O** God, the Supreme Judge of all the world, I most humbly address my self to Thee, who art inclined to relieve those that are oppressed : beseeching Thee not to reject a poor suppliant, but graciously to receive his petition which he puts up unto Thee.

2. Let the sadness of my condition move Thee to consider and relieve me ; which I am not able to represent in my prayer, without shrieks and lamentable cries: so great is the perturbation of my mind.

3. Because my own Son is become my Enemy, and

1. **G**ive ear to my prayer, O God : and bide not thy self from my supplication.

2. Attend unto me, and hear me : I mourn in my complaint, and make a noise,

3. Because of the voice of the enemy,

nemy, because of the oppression of the wicked : for they cast iniquity upon me, and in wrath they bate me.

hath blown the trumpet of Rebellion against me, (2 Sam. XV. 10.) and because of the fore streights to which he hath wickedly reduced me : For which, that there might be some colour, he and his associates load me with false accusations, and say I am unjust, and take no care of my people, (2 Sam. XV. 3, 4.) and therefore furiously set themselves against me, to dethrone me.

4. *My heart is sore pained within me: and the terrors of death are fallen upon me.*

4. This is a fore grief unto my heart, and puts me into the very agonies of death : which without thy Mercy I must suddenly expect, (2 Sam. XVII. 2.)

5. *Fearfulness and trembling are come upon me, and horror hath overwhelmed me.*

5. The suddenness and strength of this Conspiracy hath struck me into such a fear, as makes me tremble : I am involved in such difficulties, that, which way soever I look, horror and consternation seize upon me.

6. *And I said, O that I had*

6. In this confusion, I rather wish'd then hoped to

escape, (2 Sam. XV. 14.) saying, Who will lend me wings, as swift as those of a Dove? that I may flee away to some place of safety and repose.

7. Lo, then would I go to some far distant Country, though I wandred I knew not whither (2 Sam. XV. 20.) I would hide myself in some desert place, remote from all Society.

8. And I would make all the hast imaginable to escape this fierce persecution : (2 Sam. XVII. 16, 21.) which is risen like a sudden storm of wind, or violent tempest ; and threatens utterly to subvert me.

9. O Lord, let that speedy destruction swallow up them, which they design against me, (2 Sam. XVII. 16.) divide their counsels and raise dissentions among them, (2 Sam. XV. 34. XVII. 15, 14.) for I am certainly informed, that by rapine and cruelty, brawling and contention,

wings like a dove ; for then would I fly away, and be at rest.

7. Loe then would I wander far off, and remain in the wilderness. Selah.

8. I would hasten my escape from the windy storm, and tempest.

9. Destroy, O LORD, and divide their tongues: for I have seen violence and strife in the city.

they have filled the whole City of *Jerusalem*, with tumult and confuſion.

10. Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow are in the miſt of it.

10. There is nothing elſe to be ſeen, either by day or by night : For they that guard the Gates or go the Rounds, make it their buſineſs to ravage and ſpoil, to pick quarrels, and fall out with every body they meet withall : and ſuch as run to the main Guards, in hope to meet with ſome relief, are miſerably deceived ; for there the ſame iniquity, oppreſſion and injurious dealing keep their ſtation.

11. Wickedneſs is in the miſt thereof : deceit and guile depart not from her ſtreets.

11. There is no place free either from their open violence, or ſecret fraud and deceit : but they barbarouſly abuſe, or cunningly circumvent the inhabitants, both within doors and without.

12. For it was not an enemy that reproached me, then I could have born it ; neither

12. And there is one moſt notorious Traitour, whoſe ingratitude deſerves to be ſeverely puniſhed ; for he hath malitiouſly reproached

and calumniated me and my government, when I thought of no such treachery : For we never had any quarrel, (then his Treason would not have been so strange, but far more tolerable ;) nor did he give any sign of hatred to me ; for then I could have secured my self, by withdrawing from his familiarity.

13. No, thou, O most perfidious of all mankind, who contrivest this mischief against me, wast the person whom I esteemed above all other ; whom I loved as my self ; whose counsel I ever followed ; and to whom, as my Friend, I unbosomed all my secrets :

14. Whose conversation was most delightfull to me, and to whom I thought I had been tied, not onely by the bond of civil Friendship, but (which is far stronger) of Religion.

15. Let death seize on them as unexpectedly as this Treason broke out a-

was it *be that hated me*, that *did magnifie himself against me*, then *I would have hid my self from him*.

13. But it was thou, a man, mine equal, my guide, and mine acquaintance.

Asiaph 2 Sam. 16.
23.

14. We took sweet counsel together, and walked unto the house of God in company.

15. Let death scise upon them, and let them go down quick into bell:

*bell : for wicked-
ness is in their
dwellings, and a-
mong them.*

*16. As for me,
I will call upon
God : and the
Lord shall save me.*

*17. Evening
and morning, and
at noon will I pray,
and cry aloud :
and he shall hear
my voice.*

*18. He hath de-
livered my soul in
peace from the
battel that was a-
gainst me : for
there were many
with me.*

gainst me : Let them sink
on a sudden into the Grave,
when they think of nothing
less ; for wheresoever they
goe, all manner of mischief
marches along with them.

16. As for me, I will in-
jure nobody to preserve my
self, but only commend my
self and my cause to God, the
righteous Judge : And the
Almighty Lord, who chan-
ges not, will deliver me as
He hath done formerly.

17. For this I will not
cease to solicit Him, when
I go to bed, and when I
rest, and before I take my
repast : both in my inward
thoughts and with my
mouth, in silent desires and
lamentable moans, I will
never give over my impor-
tunity, till He graciously
grant my petition, and send
me relief.

18. He will rescue me
from the hand of this rebel-
lious Army which comes a-
gainst me, and restore me
to my Throne in peace :
for be they never so nume-
rous,

rous, there is a far greater power on my side to defend me and to fight for me.

19. God Himself, who hath so long governed the world most justly, and never alters nor changes, will hear my prayer, and bring down their pride: for having prospered hitherto in their villany there is not one of them that repents; but they all pertinaciously persist in their Rebellion, without any fear of the Divine vengeance.

20. Especially that perfidious person, who hath not onely violated all the Laws of Friendship; but prophanely broken his promise and oath of Fidelity, wherein he was engaged to me.

21. Nothing can be falser then he; who entertained me with the fairest and smoothest language, when at the same time he was contriving this Rebellion in his heart: All his soft words and tender professions of kindness to me, served only

19. God shall hear and afflict them, even he that abideth of old, *Se-lah*: because they have no changes, therefore they fear not God.

20. He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21. The words of his mouth were smoother then butter, but war was in his heart: his words were softer then oyl, yet were they drawn swords.

to hide his design of giving me a mortal wound.

22. *Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.*

22. But why do I trouble my self any farther with him? Be not dejected, O my Soul (and let me give this counsel to every one that adheres to me) but reposing thy humble trust in God, cast all the burthens of thy cares upon Him; who will certainly support thee under any troubles that He is pleased to impose upon thee. Preserve thy integrity; and, though thou maist be shaken and disturbed for a time, He will not suffer thee to be moved out of thy place, but quietly settle thee there again.

23. *But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitfull men shall not live out half their days, but I will trust in thee.*

23. But as for those that have given me this disturbance, Thou, O God, wilt bring them to an untimely end; and throw them headlong into the pit of destruction. They are men that thirst after blood, and by all manner of fraud and treachery endeavour to compass their ends: and such

such shall perish in the
flower of their age; when
I trust to finish my days in
prosperity and peace.

PSALM LVI.

To the chief Musician upon Jonath-elem re-
chokim. Michtam of David, when the
Philistins took him in Gath. *with 75 Psalms have
him in power at Gath.*

ARGUMENT.

A Psalm composed by David, when for fear of
Saul he fled like an innocent Dove into re-
mote Countries. More particularly when
he was forced to take shelter among the Phi-
listins in Gath, 1 Sam. XXI. where the Lords
of the Court brought him to King Achish
with such high commendations of his valour,
as he thought might indanger his life. And
therefore he put on the guise of a man beside
himself; silently bewailing the sadness of
his condition, which constrained him to
make use of such Artifices; and complain-
ing to God of the cruelty of his Enemies,
who had driven him into this, and many
other streights: but making no remonstran-
ces to Achish how he was used, nor begging
his

his assistance against them. Not a word of this; which is the reason, possibly, why he compares himself here in the Title to a silent or dumb Dove, if Interpreters rightly understand the words Jonath Elem which they expound in that manner. And Kimchi thinks, he the rather compares himself to a Dove, because that is accounted a silly creature, (VII. Hosea 11.) and David now seemed no better.

And this is the reason that this Psalm is also called Michtam (see Psal. XVI.) because it is a commemoration of Gods singular care over him, in many great dangers; especially at Gath: when he intirely depended upon his favour and love alone; supporting himself (and seeking no farther for help) by His gracious promise to him; which he thankfully acknowledges, especially in the conclusion of this Psalm.

Which was penned, it appears from v. 8. after many wandrings of this good man; first to Samuel in Naioth, 1 Sam. XIX. 18. then to Jonathan, XX. 1. then to Nob, XXI. 1. after that to Gath, v. 10. from thence to Adullam, XXII. 1. and then into the Country of Moab, v. 3. from whence he was admonished by the Prophet Gad, to go to a place of greater security, v. 6. which he found in the Forest of Hareth, 1 Sam. XXII. 5. where, I suppose, he might have a little repose and leisure, to reflect upon what
was

was past and to compose this Psalm : And from that Forest, I fancy, he might call himself (if we admit of Bochartus his change of one point, Lib. 1. de Animal. Cap. 3. Part 2.) Jonath-Elim rechokim, *A Dove in the remote Woods.* Where he made this Psalm before the rest of his wandrings to other places, which afterward followed. And when he came to the Kingdom he delivered it to the chief Master of Musick, to be sung after the tune of a Song, which began with those words (as Aben-Ezra takes it) Jonath-elim rechokim.

1. **O** God, the Supreme, and therefore impartial Judge of all the World, take pity upon me I beseech Thee; and rescue me from the violence of my Enemies : For Saul, forgetting his own mortality; and how unseemly it is for frail man to continue his Enmities for ever, most eagerly pursues me, with an unsatiable desire to take away my life : He never intermits his Persecutions; but presses me so closely, that he gives me no time to breath.

1. **B**E mercifull unto me, O God, for man would swallow me up : he fighting daily oppresseth me.

2. Mine

2. *Mine enemies would daily swallow me up, for they be many that fight against me, O thou most High.*

3. *What time I am afraid, I will trust in thee.*

4. *In God I will praise his word, in God I have put my trust, I will not fear what flesh can do unto me.*

2. He sends abroad his spies to watch all opportunities to insnare me; for which they gape as greedily as ravenous Beasts do for their prey: And great multitudes there are, O Thou most High (who alone canst disappoint them) that proud of their numbers and of their power, have insolently set themselves against me to destroy me.

3. As I have just reason to fear they will, unless I be defended by Thee; with whom I have intrusted my self and all my concerns: which is the onely thing whereby I overcome those fears, when they seize upon me.

4. By the help of God I will be so far from being dismayed, that I will rejoyce in his faithfull Promise He hath made to me by his Prophet (1 Sam. XVI. 13. 2 Sam. III. 9. V. 2.) Though it be not fulfilled presently, yet, by His assistance, I will depend as I have

have done hitherto upon his Fidelity, for the performance of it; and never fear what frail man can do to hinder it.

5. I know what an ill construction my Enemies would put upon these words, if they could hear what I say; for they do nothing but wrest the most innocent Speeches; and because I profess to confide in God, pretend that I conspire against the King, (1 Sam. XXIV. 9.) their whole business being nothing else, but to contrive how to doe me mischief.

6. For this end they hold many consultations among themselves; and lay snares privily for me: curiously observing all my motions; and still expecting an opportunity to take away my life.

7. Shall this iniquity always go unpunished? or by their subtlety and craft shall they, who thus unjustly persecute the innocent,

5. Every day they wrest my words: all their thoughts are against me for evil.

6. They gather themselves together; they hide themselves, they mark my steps, when they wait for my soul.

7. Shall they escape by iniquity? in thine anger cast down the people, O God.

8. Those

escape thy vengeance? O God, the righteous Judge, throw down those insolent people, who have so long provoked thy patience; and make them feel the effects of thy just displeasure.

8. *Thou tellest my wanderings, put thou my tears into thy bottle: are they not in thy book?*

8. Thou art perfectly acquainted, I am sure, how often I have been forced to fly, like a vagabond, from place to place; which hath cost me many a tear: Good Lord, preserve a kind remembrance of them; and let them not perish as things Thou nothing regardest. But why am I so importunate for this, since I know Thou art so far from despising my misery, that Thou art as mindfull of it, as if Thou keptest a register of every tear, and of all my troubles?

9. *When I cry unto thee, then shall mine enemies turn back: this I know, for God is for me.*

9. My Prayer therefore shall prevail, when my Enemies oppress me; and obtain a glorious victory over them: of this I am assured, because
D d the

the Mighty God, who rules all the world, is on my side.

10. By his gracious assistance I will continue my resolution; to rejoyce in the faithfull promise, I before mentioned: He is the Eternall Lord, who never alters nor changes; and I will be like Him, immutably rejoycing in that faithfull promise.

11. Nothing shall shake the confidence I have reposed in Him; nor will I fear what the greatest man can do, were he more powerful then he is, to hinder the accomplishment of what the Lord designs for me.

12. Nor will I ever be unmindfull of the promises I have made to Thee, O God; to whom, when I was in distress, I vowed the most gratefull acknowledgments, if Thou wouldst deliver me: Though I am not able to requite thy kindness; yet I will not

10. *In God will I praise his word: in the LORD will I praise his word.*

11. *In God have I put my trust: I will not be afraid what man can do unto me.*

12. *Thy vows are upon me, O God: I will render praises unto thee.*

13. *For*

cease to magnify and extoll it, with my highest praises.

13. For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

13. For Thou hast so remarkably rescued me from death (to thy Goodness I ascribe it, not to my policy) when I was in the power of the *Philistins*; that I ought not to doubt of thy continued preservation of me, from the snares my Enemies lay to entrap me; or from the open violence they use to overthrow me: Thou wilt support me still to praise Thee; and to perform further service to Thee, here in this world; as I intend to do most sincerely.

P S A L M L V I I .

To the chief Musician. *Al-tasckith. Mich-tam* of David; when he fled from Saul in the Cave.

A R G U M E N T .

This Psalm, the Title informs us, was penned upon the like occasion with the former. For after severall other wandrings (besides those he speaks of in the foregoing Psalm V. 8.) or Removes from place to place, mentioned 1 Sam. XXIII. you find David in the strong holds of Engaddi v. 29. where there was a Cave among the rocks XXIV. 2, 3. in which David and his men lurkt and hid themselves for fear of Saul. Who, in his pursuit of them, came to ease himself in this very place, where they skulkt; And thereby presented David with as fair an opportunity, as could be desired, to kill him. Which he might have done without any noise; if his piety, and religious resolution to do nothing that was self-full, no not to gain a Kingdom: but (trusting to the faithfull promise he speaks of LVII. Psal. 4. 10.) to wait wholly upon God, to prefer him when and as He pleased to the throne, had not hindered him. For some of his men, observing the advantage, would fain have dispatched

ſpatcht him ; if David had not forbidden the perſon who was ready to ſtrike the blow, ſaying ; Al-taſchith, thou ſhalt not deſtroy him ; or deſtroy him not. So ſome expound that word, which we find in the title of the Pſalm: though others (obſerving the ſame word to be in the title of the two following Pſalms and of the LXXVth. which belong not to this matter) judge it more probable that Al taſchith was the beginning of ſome Song, according to which this Pſalm was to be ſung. To which, notwithstanding, in my opinion it may be replied, that thoſe Three Pſalms which follow after this, had that Title prefixt, only to ſhow that they were to be ſung like this.

In which David commemorates Gods great mercy in mollifying the heart of Saul at that time ; by the kindneſs and piety which he expreſſed towards him : Remembering in the firſt place, what kind of thoughts he had, when he was in the Cave ; and ſaw himſelf in manifeſt danger of being taken by Saul's forces : And then bleſſing God for the ſudden change which was made in his condition ; by Sauls falling into his hand, to do what he pleaſed with him ; and by the demonſtration he gave him, that he had no traiterous thoughts in his heart ; but bare ſtill a due reverence to him ; notwithstanding the ill uſage he received from him.

It is called Michtam, for the same reason that the former was; because of the singular favour, which God showed him in this Deliverance; more pretious to him then any Jewell, and that deserved an everlasting remembrance (See Psal. XVI.)

1. **O** God, the Ruler and Governour of all the world, I most earnestly beseech Thee, to be mercifull, and gracious to me; O take some pity upon me, who rely solely on thy mercy; having no confidence in these fortresses, or secret places, where I hide my self, but trusting merely to thy Almighty protection: on which I will still depend, as I have done hitherto, for defence and preservation; till this danger be past, which is now impendent over me, and threatens to destroy me.

2. There is none Superior, or equall to Him, unto whom I will continually commend my self; unto that Mighty God, who will finish, I hope, what
He

1. **B**E mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, untill these calamities be overpast.

2. I will cry unto God most high: unto God that performeth all things for me.

3. He

He hath begun to do for me.

3. *He shall send from heaven, and save me from the reproach of him that would swallow me up; Selah. God shall send forth his mercy and his truth.*

3. There are greater Armies in heaven, then those that here surround me; which, rather then I shall perish, He will send for my deliverance: he will expose him to shame and reproach, that gapes like a ravenous beast to devour me: I doubt not of it, for besides his infinite Mercy, I have his promise for my security; in the performance of which, He will visibly declare his fidelity.

4. *My soul is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.*

4. And now there is a fit opportunity, when my life is in extream danger; for here I lie close and dare not stir, being encompassed with Enemies pickt out on purpose to destroy me (1 Sam. XXIV. 2.) who are as fierce and cruel as Lyons, and enraged against me so furiously, that they are continually incensing Saul to pursue me: tearing my good name (as they hope to do me) in pieces; and giving the most

deadly wound to my reputation (1 Sam. XXIV. 9.)

5. Confute them, O God, the most righteous Judge of mens actions and intentions ; and by delivering me from this imminent danger, raise to thy self the highest praises : and spread the fame of thy glorious power, goodness, wisdom and truth, throughout all the Earth.

6. And how ready art Thou, to hear the prayers of thy faithfull servant ! For, after all their projects, and devices to entrap me, when I was just falling into their hands, I am miraculously preserved ; and they themselves precipitously run into that very danger, wherein they thought to have caught me. 1 Sam. XXIV. 3, 4, 5, &c.

7. My heart also is ready, O God, my heart is prepared and firmly resolved, to pay Thee the vows, which I made in my distress: my song shall be of Thee;

5. *Be thou exalted, O God, above the heavens: let thy glory be above all the earth.*

6. *They have prepared a net for my steps, my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.*

7. *My heart is fixed, O God, my heart is fixed: I will sing and give praise.*

8. *Awake*

and, with all the joy I can express, I will set forth thy praise.

8. *Awake up my glory, awake psaltery and harp : I my self will awake early.*

8. My tongue, where-with I ought to glorify Thee, shall be no longer silent, or merely full of complaints ; nor shall any instrument of musick be wanting to accompany my hymns : which I will sing unto Thee so early, that I will prevent the rising Sun.

9. *I will praise thee, O Lord, among the people, I will sing unto thee among the nations.*

9. Nor will I content my self, with my private acknowledgments of thy goodness ; but I will publish thy praise in the greatest assemblies of thy people, among whom this song shall be sung ; yea, other Nations shall read therein, how thankfull I am to Thee, for what Thou hast done.

10. *For thy mercy is great unto the heavens, and thy truth unto the clouds.*

10. For it is fit my thankfulness should be as boundless as thy Mercy : Which transcends all my expressions ; and hath nothing equall to it, but thy faithfulness and truth.

11. Be

II. Be Thou still exalted in these, O God, and raise to thy self thereby the highest praise; spread the fame of them every where, that Thou mayest be glorified throughout all the world.

II. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

P S A L M LVIII.

To the chief Musician, *Al-taschith. Michtam* of David.

A R G U M E N T.

This and the next Psalm, in order of time precede the foregoing. But it is an ordinary method among the Hebrews, to go backward from the last to the first: as they seem to me to do very plainly, in these three Psalms, which have the title of Al-taschith. For Davids first escape, when Saul sent to kill him, was certainly the occasion of Psalm LIX. And then Saul calling his privy council together, who without any more ado pronounced him guilty of high-treason: it is the subject of this present Psalm. And after that Saul persecuted him, with the greater colour and show of justice, accusing him of the worst of crimes; as he complains
in

in many places, particularly in the Psalm foregoing. Which being called Al-taschith for a peculiar reason, (see there) This, when it was delivered to the chief Musician, was appointed to be sung after the same manner with that, and had the same Name given it, with the title of Michtam also; because it contains a memorable reproof of those evill Counsellors, who against their conscience had condemned David, merely to please the King, and give him a pretence to destroy him. And therefore he prophesies a signall vengeance should overtake them (which he would have every body observe) and that so suddenly and dreadfully, that he compares it to the mischief which a whirlwind doth, when it carries all before it in a moment: and particularly he remembers the pots and caldrons over the fire, which should suffer by it; to intimate, I suppose, that these men were great oppressors and devoured the people; as the prophets often complain, in that very language, particularly Micah III. 2, 3. where you read how the Senators of Israel broke the very bones of the poor, and chopt them in pieces, as for the pot, and as flesh within the caldron. Which place affords the best explication, that I can find, of the Ninth verse of this Psalm. Where I take hai and haron to refer to thorns, and render the former green or alive, the other dry or scorcht and burnt. But whatsoever
those

those words signify, the repetition of chemo before each of them, plainly denotes (to any one that understands the Hebrew language) that the things meant by those words should be served both alike.

1. **F**ROM whom may we expect justice, if not from the Princes and Rulers of the people, met together in council? But let me ask that grave assembly, do you verily think, that you have pronounced a righteous sentence against me? Did you judg according to your consciences, uprightly and sincerely; and not suffer your selves to be biaſſed by your affections?

2. You know the contrary to be true; and that you are not onely disposed to do as the King would have you; but have hearts fraught with malice and wicked devices against me: you that ought to weigh things in an even balance, and judg a cause according to its merits, suffer your

1. **D**O ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2. Yea, in heart you work wickedness: you weigh the violence of your hands in the earth.

3. The

selves to be inclined by base respects to do open violence to your country ; and to oppress the innocent.

3. *The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies.*

3. But it is no wonder I am thus used by a wicked brood, who never had any sense of God or goodness ; but were depraved from the very womb : going astray, as soon as they could go ; and telling lies, as soon as they could speak.

4. *Their poison is like the poison of a serpent ; they are like the deaf adder that stoppeth her ear :*

4. And such is the malignity of their venomous nature, they tell the most malicious and destructive lies of me ; which strike at my life as plainly, as if they were the poison of a serpent : whom they resemble in this also, that they will not be better instructed, nor, as becomes good Judges, keep an ear open to further information ; but are as obstinate as the deaf Adder, (so much spoken of in our neighbouring countries) which can hear well enough, but stops both her ears :

5. And

5. And will not listen to the Magicall song, where-with their cunning men are wont to charm those serpents; and draw them together out of their holes.

6. I appeal therefore, from them, unto Thee, O God, the most righteous Judge; beseeching Thee to disable those mens forces, whose wickedness is incorrigible: Though they be as strong and terrible, as fierce and ravenous as the young Lions, Thou, O Lord, who art superiour to all, canst easily disarm them; and leave them a desire, without any power to do me mischief.

7. Or if they have any strength remaining, let their courage fail them when they would attempt any thing against me; Let them be dissipated like waters which slide away: When *Saul* bends his mind to do me any harm, let him miss his aime; like him that

5. Which will not hearken to the voice of charmers, charming never so wisely.

6. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7. Let them melt away, as waters, which run continually: When he bendeth his bow to shoot his arrows, let them be as cut in pieces.

8. As

shoots a broken arrow out of his bow.

8. *As a snail which melteth, let every one of them pass away like the untimely birth of a woman, that they may not see the Sun.*

8. Or be like a snail, that appears with a threatening look when it puts forth its horns; but the further it goes, the more it wastes and spends it self: whatsoever designs he and his followers may have to destroy me, let them all miscarry and prove like an abortive child; which dies in the womb, and never sees the light of this world.

9. *Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.*

9. O ye unrighteous Judges; who instead of preserving the people, devour and eat them up: God shall hurry you away suddenly, as in a furious tempest; which before your fleshpots can feel the thorns, carries them all away; both the green thorns and the dry.

*according to
old Transla-
tion
let him be
sensible of
God's judg-
ment
as if he were
all over
wound.*

10. *The righteous shall rejoyce when he seeth the vengeance: he shall wash his feet in the blood of the wicked:*

10. Which just judgment of God, when innocent people, whom you have oppressed, shall behold, it will fill them with joy; yea they shall triumph over

over these wicked men, like a great Conquerour; who returning with an absolute and compleat victory from the slaughter of his enemies, dips his feet in their blood; as he passes over their carcases.

II. And the most vulgar people who observe little, seeing so remarkable a vengeance, shall confess and say; Surely it is best to be just and pious: surely there is a Supreme Judge, whatsoever profane men imagine, who takes notice of all that is done upon earth; and punishes or rewards men according to their deserts.

II. *So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.*

PSALM

P S A L M L I X.

To the chief Musician, *Altaschith*, *Michtam* of David: when Saul sent , and they watched the House to kill him.

A R G U M E N T.

The Title sufficiently informs us of the occasion of this Psalm, wherein David expresses what his thoughts and affections were, when Saul sent Officers to watch his House all night ; and to slay him when he came out of his doors in the morning : as you may read 1 Sam. XIX. from v. 11. to the 18. He represents his danger ; beseeches God's protection ; describes the wickedness of his Enemies, and their diligence to destroy him ; commends himself to God ; expresses his confidence in Him ; and at last gratefully acknowledges God's Goodness, who by the kindness of his Wife preserved him from this danger. Which was so great, and the deliverance from it so remarkable , that he would have it commemorated in this Psalm. Which is therefore called Michtam, (see Psal. XVI.) and was sent to the Master of Musick in the Tabernacle , to be sung as the two former , which have the name of Altaschith. See LVII.

1. **O** God, who hast hitherto graciously preserved me, (see 1 Sam. XIX. 10.) take me now into thy Protection, and deliver me from this great danger : Thou seest the number and the power of my Enemies, who are risen up to destroy me ; be Thou my defence , I beseech Thee ; and bring me into some place of safety, where they may not be able to reach me.

2. Rescue me from the malice of men , whose business and constant employment it is to doe wickedly : Save me from the cruelty of those, whom nothing, but my blood will satisfy.

3. For lo, a strong guard hath beset my House, and lies in wait to apprehend me, and take away my life : though I have committed no offence against them, either great or less, as Thou, O Lord , from whom nothing can be hid, very well knowest.

1. **D**eliver me from mine enemies , O my God : defend me from them that rise up against me.

2. Deliver me from the workers of iniquity, and save me from bloody men.

3. For lo, they lie in wait for my soul ; the mighty are gathered against me ; not for my transgression , nor for my sin, O LORD.

4. They

4. *They run and prepare themselves without my fault : awake to help me , and bebold.*

5. *Thou therefore , O LORD God of hosts , the God of Israel , awake to visit all the heathen : be not mercifull to any wicked transgressours. Selah.*

4. Unprovoked by me ,
(I dare again repeat it , so great is my innocence)
they very busily run to and fro ; and with all diligence dispose their watch in every place to hinder my escape :
O that Thou wouldst therefore seasonably interpose for my succour , and consider the danger of my condition.

5. What is all their power and force to Thine ?
who art the Sovereign Lord of the World , and commandest all the hosts in Heaven and Earth ; and hast made also a gracious Covenant with thy People to protect and defend them :
Appear now for my relief , and punish all those wicked men , who call themselves thy People , but are as barbarous and cruel , as false and perfidious as the Heathen :
Do not spare them therefore , nor shew any favour to such as violate all the laws of Justice and Charity ; and keep no Faith with their Neighbours.

6. After I had escaped the fury of *Saul* in the day, he renews his attempts in the evening; and sends armed men to apprehend me, (1 Sam. XIX. 10, 11.) Some of which lie about my House, ready like a growling Dog to seize upon me; and others (should they miss me there) go round about the City, to way-lay me in every corner.

7. Behold, how full their hearts are of malice! which bursts out at their mouth: they openly threaten to kill me, (1 Sam. XIX. 15.) for^t, who say they shall call them to any account for it, when they have dispatched me?

8. Thou, O Lord, art not in their thoughts, who wilt so disappoint them in their designs, as to make them very ridiculous: Thou wilt expose all these Paganish people to the scorn and derision of those who see how they are defeated, (1 Sam. XIX. 16.)

6. They return at evening; they make a noise like a dog, and go round about the city.

7. Behold, they belch out with their mouth: swords are in their lips; for who, say they, doth hear?

8. But thou, O LORD, shalt laugh at them, thou shalt have all the heathen in derision.

9. Be-

*those in
truly take
notice of
they say,
do against.*

9. Because of
his strength will I
wait upon thee :
for God is my de-
fence.

10. *The God of*
my mercy shall pre-
vent me ; God shall
let me see my de-
sire upon mine e-
nemies.

11. *Slay them*
not, lest my people
forget : scatter
them by thy power,
and bring them
down, O Lord our
shield.

9. For what is the
strength of *Saul* to Thee?
on whom I will wait with
the same diligence, that
they watch for me : know-
ing that I am safer under
God's protection, then if
my House were an impreg-
nable Tower.

10. He who hath given
me so many demonstrations
of his Love, will not now
desert me ; but make a way
for my timely escape, not-
withstanding all their dili-
gence to apprehend me :
Let them observe me as
closely as they can, God
will let me behold their
disappointment.

11. Not that I desire
they should all be slain at
one stroke, which, though
a terrible vengeance, might
soon slip out of my Coun-
trymens minds ; whose pro-
fit, I desire, more then my
own private revenge : And
therefore wish rather Thou
wouldst employ thy Power,
O Lord our Protectour,
first to depose them from

their honour and high places ; and having laid them low , and made them contemptible, then to disperse them here and there, and make them wander up and down as Vagabonds ; that they may remain everywhere publick spectacles of thy just Displeasure.

12. The fallhoods and calumnies which their mouths continually utter , deserve this vengeance ; which shall certainly come upon them ; for , though they may thrive by this means for the present, yet at last these very artifices shall prove their ruine : especially since they are so arrogant and audacious, as to dare to forswear themselves ; and to confirm their forgeries with Oaths and horrid Execrations.

12. For *the sin of their mouth, and the words of their lips, let them even be taken in their pride : and for cursing and lying, which they speak,*

13. Let such vile wretches as these, who incense thy just Displeasure against them after this manner be utterly consumed : let them waste away by degrees in

13. *Consume them in wrath , consume them , that they may not be: and let them know that God ruleth in Jacob unto the*

*2^d yr
Eggs, not
boy & P. 10. 11.
11, 14, 15.*

the ends of the earth. Selah.

their dispersions, till there be none of them found : that they may be convinced there is a Supreme Being, and most Righteous Judge, who governs all things ; and controuls even Kings themselves , not onely among us but throughout the World.

14. *And at evening let them return, and let them make a noise like a dog, and go round about the city.*

14. Let them therefore watch me now, as narrowly as they please, (v. 7.) lying near my House like a growling Dog, ready to seize upon me ; or hunting about the City every-where, to apprehend me.

15. *Let them wander up and down for meat, and grudge if they be not satisfied.*

15. They shall be punished in their kind, and go up and down the City and Country hereafter, upon another design : wandering, like a hungry Dog, from door to door, to get something to eat ; and forced to pass whole nights in complaints, for want of satisfaction.

16. *But I will sing of thy power ; yea, I will sing a-*

16. Whilst I (whom they thought to have devoured) am praising thy
E e 4 Power,

Power, as I intend to doe continually ; I will get up early , to give Thee the highest praises for thy Mercy (as I did that morning when I had escaped the hands of those that watched for me) because Thou didst so mightily defend me, and take me into thy gracious Protection; when I was in such a streight, that without thy miraculous Mercy, I must have perished.

17. It is but just that I should praise Thee (who didst inspire me with strength and courage) with the same diligence that I prayed to Thee , against the power of *Saul*, (v. 9.) For , whosoever was the Instrument, it was God that brought me into a place of safety ; that God, who hath been most mercifull to me, and tied me unto Him by innumerable Benefits.

*loud of thy mercy
in the morning:
for thou hast been
my defence and
refuge in the day
of my trouble.*

17. *Unto thee,
O my strength, will
I sing: for God is
my defence, and
the God of my
mercy.*

P S A L M LX.

To the chief Muſician upon *Shuſhan Eduth*,
Michtam of David to teach; when he
 ſtrove with *Aram-nabaraim*, and with
Aram-zobah; when *Joab* returned and
 ſmote of *Edom* in the Valley of Salt,
 twelve thouſand.

A R G U M E N T.

*This Pſalm, we learn by the Title, was penned
 by David after Saul's perſecution was ended
 by death, and David not only ruled over
 Judah but Iſrael alſo. Till which time the
 Philiftins and other Nations afflicted the
 Country very much, by reaſon of the Diviſi-
 ons there were between the two Kingdoms
 of Iſrael and Judah: as they had done alſo
 all the days of Saul, while he was buſying
 himſelf in purſuing his hatred againſt David;
 and neglected his forreign Enemies ſo much,
 that the Philiftins were too hard for him,
 and at laſt overthrew him, in that great
 Battel wherein he and his Sons were ſlain,
 1 Sam. XXXI. But when David was come
 to the Crown, and both Kingdoms alſo uni-
 ted in him, God himſelf ſeemed to lift up an
 Enſign to them, (as he ſpeaks here v. 4.) to
 call them to reſort with one conſent unto Da-
 vid; in aſſured hope of victory over their
 Enemies.*

Enemies. Accordingly he subdued the Philistines as you reade 2 Sam. VIII. 1. (which Chapter must be read for the understanding of this Psalm) and after that smote the Moabites, v. 2. of that Chapter; and then, in a memorable Battel (particularly taken notice of in the Title of this Psalm) overthrew the Syrians, called here and in other places Aram: Both those that lived between the two Rivers Tigris and Euphrates, called Naharaim; and those that adjoynd to them, in that part of Syria called Zobah, v. 3, &c.

And returning from this Victory, after his Lieutenant-General Abishai had slain of the Edomites eighteen thousand, (2 Sam. VIII. 13. 1 Chron. XVIII. 12.) Joab the General of all his Forces, fell upon them again, and killed in the same place, the Valley of Salt, twelve thousand more (as the Title of this Psalm informs us) and afterwards destroyed them intirely, leaving never a male-child, that he could find, remaining. 1 King. 11. 15, 16.

For all which Expeditions when David was preparing himself, he composed this Psalm, and delivered it to the master of Musick in the Tabernacle; to be sung upon an Instrument of six strings, which was wont to be used in solemn thanksgivings (and therefore called Shushan-eduth.) For he nothing doubted, but God would prosper his
his

his Arms, better then he had done Saul's : and both give him the victory over their Forces in the Field, and bring him also into their fortified Cities, v. 9. as we reade He did, 2 Sam. VIII. 14. Which made this Psalm also be called Michtam of David, (see Psal. XVI.) being a most precious memorial, worthy to be ever preserved, of his Faith in God, and of the admirable success of it ; whereby posterity should learn to trust in Him.

1. **O** God ,
thou hast
cast us off, thou
hast scattered us,
thou hast been dis-
pleased, O turn
thy self to us a-
gain.

2. Thou hast
made the earth to
tremble ; thou hast
broken it : heal
the breaches there-
of, for it shaketh.

1. **O** God, the Judge of
all the World, who
hast lately rejected us, and
refused to go out with our
Armies ; who hast broken
and scattered our Forces,
(1 Sam. XXXI. 1, 7.) so
highly had our sins provo-
ked thy Displeasure ; I
most humbly beseech Thee,
to return to us with thy Fa-
vour, and make us as pro-
perous as we have been un-
successfull.

2. There have been dread-
full commotions among our
selves, and miserable rents
and divisions, (2 Sam. II.
9, 10, 17. III. 1.) the wo-
full effects of which remain
to

to this day ; and call for thy Help : who alone canst repair the breaches our folly hath made ; and perfect the Union which is begun.

3. Thou hast made us feel what it is to offend Thee, by inflicting grievous Punishments upon us ; wherein Thou hast fulfilled the words of thy Servant *Moses* : (XXVIII. *Dent.* 18, 34.) for we have been like to men bereft of the use of their reason, by some intoxicating Potion ; and have madly destroyed one another.

4. But now Thou hast granted the desires of those that devoutly worship Thee, and according to thy faithful Promise, (2 *Sam.* III. 9, 18.) given me to them to be their King : to whom they should all repair, as Souldiers do to their Ensign when it is lifted up ; and unanimously fight against their Enemies under my conduct.

5. Which I beseech Thee

3. *Thou hast shewed thy people hard things : thou hast made us to drink the wine of astonishment.*

4. *Thou hast given a banner to them that fear thee : that it may be displayed because of the truth, Selah.*

5. *That thy beloved*

loved may be delivered, save with thy right hand and hear me.

6. *God hath spoken in his holiness, I will rejoyce : I will divide Shechem, and mete out the valley of Succoth.*

7. *Gilead is mine, and Manasseh is mine, Ephraim also is the strength of mine head ; Judah is my Law-giver.*

to bless and prosper ; that by thy mighty Power accompanying my Arms, I may be an instrument of delivering thy beloved People from those that have oppressed them.

6. Why should I doubt of it ? and not rather rejoyce in assured hope of Victory ; since God who is most holy and cannot lie, hath said He will deliver them by my hand, (2 Sam. III. 18.) and hath already put me in possession (as He also promised, V. 2.) of all the Country about *Samaria* ; which I will distribute under such Officers, as I think fit to set over them.

7. *Gilead* also and *Manasseh*, who were lately under another King, (2 Sam. II. 9.) have submitted themselves unto me ; and so hath the Tribe of *Ephraim*, which is a main support of my authority : These, and all the rest of the Tribes of *Israel* are now united

united to the royal Tribe of *Judah*, which (according to the word of our Forefather, XLIX. *Gen.* 10.) supplies me with wise and able men to administer the Laws, and order the affairs of my Kingdom.

8. Which shall now extend it self beyond the bounds of this Country ; for I will tread *Moab* under my feet, and reduce them to the vilest Servitude , (2 *Sam.* VIII. 2.) I will trample also upon the *Edomites*, and make them my Slaves (*Ib.* v. 14.) The *Philistins* likewise, whom I have begun to smite, (2 *Sam.* V. 17, &c. 22, &c.) shall adde to my Triumphs, and be forced to meet me, as their conquering Lord , (2 *Sam.* VIII. 1.)

9. These are difficult things indeed ; and I may well ask, when I consider how potent these Nations are , by what power or force shall I enter that strongly fenced City, in

8. *Moab* is my washpot , over *Edom* will I cast out my shooe : *Philistia*, triumph thou because of me.

9. Who will bring me into the strong city ? who will lead me into *Edom* ?

10. Wilt

the frontiers of their Country? who is it that will conduct me into *Idumæa*, and make me Master of it?

10. *Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?*

10. But I can soon answer my self; for why should I despair of thy Presence with us, O God of all Power and might? who formerly indeed didst reject us, and forsake the conduct of our Armies; but now I hope wilt graciously aid us, and make us victorious.

11. *Give us help from trouble: for vain is the help of man.*

11. Do not frustrate these hopes; but afford us thy help against the *Syrians* also, (2 *Sam.* VIII. 5.) now that they distress us: for no humane force is able to deliver us, nor have we any confidence in it; but in Thee alone.

12. *Through God we shall do valiantly: for he it is that shall tread down our enemies.*

12. By whose assistance we will behave our selves courageously, and do valiant acts: for God will utterly rout our Enemies; and tread them down, like the mire in the Streets.

P S A L M L X I.

To the chief Musician upon Neginoth. A
Psalm of David.

A R G U M E N T.

All agree that in the beginning of this Psalm David relates what his thoughts were, when he fled either from Saul, or from his Son Absalom : who drove him over Jordan, as far as Mahanaim the very extremity of Judæa. Of this latter, it is most probable, he complains here, v. 2. because afterward he calls himself King, v. 6. which he would not have done during the life of Saul, though he was anointed and designed by God to that high dignity ; because nothing could have justified Saul's persecution of him, so much as his taking upon him that Title.

It may be said indeed, that he kept this Psalm private , till he was possessed of the Kingdom ; and then delivered it to the chief Musician, to be sung as Psal. IV. But that will not seem so likely, when we consider that his danger was over, before he had finished this Psalm, and called himself a King. As appears from the latter part of it, beginning v. 5. where, after a pause, he begins to acknowledge how God had granted the desires he made , when he was in distress ; and
thank-

thankfully commemorates his mercy in bringing him back again to his Tabernacle: hoping He would prolong his life in the Throne, (v. 6.) to which he was either newly advanced, or restored by God's Goodness. I shall suppose the latter, in my Paraphrase.

1. **H**EAR my
cry, O God,
attend unto my
prayer.

2. *From the end
of the earth will I
cry unto thee,
when my heart is
overwhelmed: lead
me to the rock that
is higher than I.*

1. **O** God, the Supreme
Governour and
Judge of all the World;
graciously vouchsafe to ad-
mit and answer the Petiti-
ons of a poor Supplicant:
who in a most lamentable
condition, cries unto Thee
most earnestly for relief.

2. Of which I will not
despair, though I am upon
the brink of being thrust
out of my Kingdom, (2 Sam.
XVII. 22, 24.) and in such
anxiety of mind, that I am
even overwhelmed with
fear, and grief, and care:
still I cry unto Thee, say-
ing, Secure me, I beseech
Thee; and bring me into a
place of safety; which as
without Thee I am not able
to reach, so there my Ene-
mies may not be able to ap-
proach me.

3. For in all my distresses hitherto, Thou hast been pleased wonderfully to preserve me: I fled to Thee, and was protected, as in an impregnable Fortrefs, when *Saul* sought to destroy me.

4. Which makes me hope Thou wilt restore me again to the place where Thou dwellest; and that I shall never be thus banished from it any more: but remain in safety under thy Almighty Protection; in which I will put my intire confidence.

5. And since Thou, O God, hast heard the Prayers, which with these vows I made unto Thee; and hast given me again the possession of that Country, which is the inheritance of thy faithfull People:

6. I doubt not but Thou wilt grant their King a long and prosperous reign over them, and add so many years to those which his Enemies would have cut off: as if Thou hadst given him a new life, and added a-

3. For thou hast been a shelter for me, and a strong tower from the enemy.

4. I will abide in thy Tabernacle for ever: I will trust in the covert of thy wings. *Se-lah.*

5. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy Name.

6. Thou wilt prolong the Kings life: and his years as many generations.

This must be understood of his life after this, or of messiah.

7. He

nother age unto the former.

7. He shall abide before God for ever: O prepare mercy and truth which may preserve him.

7. He shall sit upon his Throne, and ever govern in the fear of God: O that thy Goodness and Faithfulness, which are a stronger Guard then all his military Forces, may be ever ready at hand to defend him.

8. So will I sing praise unto thy Name for ever, that I may daily perform my vows.

8. So will I perpetually sing Psalms in praise of them; and learn thereby to be faithfull to my Promises: and day by day perform the Vows, which I made unto Thee when I was in trouble.

P S A L M LXII.

To the chief Musician, to Jeduthun. A Psalm of David.

A R G U M E N T.

There are no Petitions at all in this Psalm, nor any Thanksgivings: but only expressions of David's Faith and Confidence in God. Which (notwithstanding the streights he was in, as appears from v. 3, 4.) grew

greater and stronger (compare v. 2. with v. 6.) and moved him to earnest exhortations of all other persons , never to trust in men ; much less in those wicked arts of fraudulent dealing and robbery, whereby men are wont to advance themselves to great estates ; hoping thereby to be so strong, that no body dare meddle with them: but to place all their confidence in God alone, who can and will make those supports fail those that rely upon them; and bless the piety of such men as depend wholly upon Him.

Which would make one think this Psalm was penned by him, when he had overcome all the fears into which the rebellion of Absalom at first put him; but yet was not restored to his Kingdom. Unto which when he returned, he committed this Meditation to the Master of the Musick, to be sung according to the Tune to which Jeduthun, a famous Artist, had set the XXXIX. Psalm.

1. **L**ET the dangers be never so great which threaten my destruction, I am resolved quietly and patiently to commit my self to God ; expecting what He will be pleased to doe for me , who alone is able to deliver me.

2. Be my Enemies ne-

1. **T**Ruly my soul waiteth upon God : from him cometh my salvation.

2. He only is my

my rock and my salvation : he is my defence; I shall not be greatly moved.

3. *How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.*

4. *They onely consult to cast him down from his excellency, they delight in lies: they bless with their mouth, but they*

ver so powerfull, I doubt not by his Providence to be so safe, so secure; that though they give me some disturbance, they shall not be able to doe it long, much less to throw me quite out of my Throne.

3. I wonder at your obstinacy; who continue thus to contrive the ruine of a man, whom God hath so visibly declared that He favours: To what purpose are all your Conspiracies, but only to bring sudden destruction upon your selves? For you shall all perish in this enterprize, and fall to the ground, like a wall that is not evenly built; or like a partition made only of loose stones, that have no mortar to cement and hold them fast together.

4. It is plain what they design, and whither all their consultations tend; to dethrone him, whom God hath been pleased to advance to the highest dig-

nity : This they hope now to effect by lies and calumnies ; in which they please themselves , as formerly they did in fawning and flattery : ſpeaking fairly to me with their mouth, when in their heart they wiſh'd my utter ruine , (ſee LV. Pſal. 21.)

5. But let not this diſcourage thee, O my Soul ; reſolve ſtill to wait upon God with quietneſs and patience: for from Him I expect my deliverance.

6. By his Providence, as I ſaid before, I doubt not I ſhall be ſo ſafe, ſo ſecure, that do what they can, they ſhall not be able to take one ſtep more, to throw me out of my Throne.

7. Both my ſafety, and my honour and dignity , depends upon God alone ; and not upon their will and pleaſure : And I truſt not either in Fortreſſes or Armies, but make Him my confidence ; on whom I rely for defence and protection againſt the ſtrongeſt enemies.

*curſe inwardly.
Selah.*

5. *My ſoul ,
wait thou onely
upon God : for my
expectation is from
him.*

6. *He onely is
my rock and my
ſalvation : he is
my defence ; I ſhall
not be moved.*

7. *In God is
my ſalvation , and
my glory : the rock
of my ſtrength, and
my refuge is in
God.*

8. Trust in him
at all times, ye peo-
ple, pour out your
heart before him :
God is a refuge for
us. Selah.

9. Surely men
of low degree are
vanity, and men
of high degree are
a lie : to be laid in
the balance, they
are altogether
lighter than vani-
ty.

10. Trust not in
oppression, and be-
come not vain in
robbery : if riches
increase, set not
your heart upon
them.

8. And so I would ad-
vise all my people to doe
continually ; in whatsoever
condition you be, repose a
pious confidence in Him:
be not fearfull, nor too so-
licitous ; but commit your
selves to God by earnest
Prayer, and implore his
Help ; for He will never
fail us.

9. But do not place any
confidence in man ; for as
the Multitude are vain, gid-
dy and unconstant ; so the
greater sort are false, deceit-
full and treacherous : Take
them altogether, they are
no more to be depended on
then the vainest thing in the
world ; which, thrown into
the balance against them,
will prove more solid and
ponderous.

10. And do not by any
means, when all humane
helps may fail you, betake
your selves to frauds, cheat-
ing, and calumnies, for sup-
port ; much less endeavour
to enrich your selves by ra-
pine, spoil and robbery : Be

not true
examine
or put in
y balance

not so vain as to trust to ill-gotten goods; for if your riches increase by honest means, they are not things wherein to place either your confidence and hope, or your love and joy.

11. For God hath frequently declared in the course of his Providence, as well as in his Word; I myself have been witness of it more than once; that by his Power He disposes things quite otherways than men project; dashing all their worldly confidences in pieces, and especially defeating the hopes of those that think to prosper in evil courses:

12. And that Thou, O Lord, art also exceeding gracious to those that piously trust in Thee; preserving and providing for them, when they are destitute of humane succour: for Thou art not an idle Spectator of mens actions, nor acceptest any mans person; but an exact dispenser of rewards and punishments, to every man according to his work.

11. *God hath spoken once; twice have I heard this, that power belongeth unto God.*

12. *Also unto thee, O Lord, belongeth mercy: for thou rendrest to every man according to his work.*

PSALM LXIII.

A Pſalm of David, when he was in the Wilderneſs of Judah.

ARGUMENT.

This Pſalm, the Title informs us, represents the thoughts, which David had when he was in the Wilderneſs of Judah. But whether by that, he mean the Forest of Hareth, wherein after other places he ſecured himſelf when he fled from Saul: (1 Sam. XXII. 5.) or the Wilderneſs he went through, when he fled from Abſalom, (2 Sam. XVII. 29.) may be questioned. Theodoret takes it for the former, but I incline to the latter, for the ſame reaſon I gave before; becauſe he calls himſelf a King, v. II. which he would not have done as I ſaid (upon Pſal. LXI.) during the reign of Saul; becauſe it would have given him too juſt cauſe to perſecute him; and made the people look upon him as a Traitour. Unleſs we ſay that he did not publiſh this Pſalm, but reſerve it for his own private uſe, till he came to the Kingdom. When he delivered it to the chief Muſician, for the ſervice of the Tabernacle: where he longed very much to be, when he was in his baniſhment. As appears by this Pſalm, in which he expreſſes exceeding great love

love to God (as Theodoret notes) and predicts the destruction of his Enemies.

1. **O** God, the Governor of the world, who hast ever been my gracious God, and art my only confidence ; to Thee I early direct my morning thoughts, most earnestly beseeching Thee to take pity upon me, in this desolate condition : wherein I languish, and am ready to faint, as I travel through this dry and tiresome Wilderness, (2 Sam. XVII. 29.) where there is no water to refresh me.

2. It is not so much some satisfaction to my hunger and thirst, that I desire, as to be restored again to worship Thee before the Ark of thy Presence ; (2 Sam. XV. 25.) which is the token of thy Power and Majesty residing among us : and there to enjoy Thee, as I have done heretofore ; when I had the liberty to go into thy Sanctuary.

1. **O** God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is :

2. To see thy power and thy glory, so as I have seen thee in the Sanctuary.

3. Be-

3. *Because thy loving kindness is better then life : my lips shall praise thee.*

4. *Thus will I bless thee while I live : I will lift up my hands in thy Name.*

5. *My soul shall be satisfied as with marrow and fatness : and my mouth shall praise thee with joyfull lips ;*

6. *When I remember thee upon my bed , and me-*

3. My lips shall then praise Thee with the same devotion, that I now pray unto Thee : for nothing is so dear unto me, as thy Favour and Love ; without which life it self, and all the pleasures of my Court, would be of little value.

4. The greatest pleasure of my life shall be, continually to bless Thee for such a happy restauration : and with the most thankfull acknowledgments for what Thou hast done for me, to implore thy future kindness towards me.

5. My hungry appetite would not now receive greater satisfaction, if the best cheer in the world was presented to me ; then my Soul shall be filled withall, in that sweet employment : when with the highest expressions of joy, my mouth shall, with a loud voice, sing thy Praises.

6. Mean time I comfort my self with the hope of that happiness ; calling to mind

mind as I lie upon my bed, and seriously considering as oft as I awake, how gracious Thou hast been unto me.

7. From whence I conclude, that since Thou hast relieved me in my greatest streights, I shall be safe under thy Almighty Protection ; and at last triumph over all my Enemies.

8. Though Thou seemest to cast me off , my Soul notwithstanding cleaveth fast unto Thee ; and will not part with its hope in Thee : And I feel the happy fruit of it , for by thy mighty aid I am supported and preserved from sinking under these fore calamities that have lain upon me.

9. Which now shall fall upon those that endeavour to destroy me: who seeking to take away my life shall lose their own , (2 Sam. XVIII. 7, 8, &c.)

10. They shall perish by the Sword ; and their Carcases have no other Sepul-

crate on thee in the night watches.

7. Because thou hast been my help ; therefore in the shadow of thy wings will I rejoyce.

8. My soul followeth hard after thee : thy right hand upholdeth me.

9. But those that seek my soul to destroy it, shall go into the lower parts of the earth.

10. They shall fall by the sword : they shall be a portion for foxes.

11. But

chres, but in the bowels of Foxes and other such like ravenous Creatures, who live as they do by stealth and deceit.

II. But the King shall rejoyce in God; everyone that swaureth by him shall glory: but the mouth of them that speak lies shall be stopped.

II. But I their Sovereign shall be filled with joy; and so shall all pious men, who preserved their *swearing* loyalty, and would by no *an Act of* means violate their Oath, *Worship* wherein they stood ingaged *cluddy* to me: They shall triumph *other* when my calumniators (2 Sam. XV. 2, 3.) and all perfidious persons shall be so silenced; that they shall not have a word to say for themselves.

P S A L M LXIV.

To the chief Musician. A Psalm of David.

A R G U M E N T.

The Enemy of whom David here complains, it is most probable was Saul: whose hatred to him was very much heightened and made more malignant, by the calumnies and false stories, which were told of him by some ill men in his Court. Who were always plotting and contriving in their Cabals, (as we speak) how to compass his destruction (and found no means more effectual for that end, then lies and calumnies) though in truth, they were all that time (as he foretold) devising their own. In memory of which he delivered this Psalm, together with several other (which he made on the same Subject) to the Master of Musick, to be sung in the Tabernacle.

1. **O** God, the Governor of all the World, who seest the danger I am in by a dreadful Enemy; be Thou my Friend, I humbly beseech Thee; and preserve the life of thy persecuted Ser-

1. **H**ear my voice, O God in my prayer; preserve my life from fear of the enemy.

2. Hide

vant, who by earnest prayer commends himself unto thy Custody.

2. *Hide me from the secret counsel of the wicked : from the insurrection of the workers of iniquity :*

3. *Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.*

4. *That they may shoot in secret at the perfect : suddenly do they shoot at him and fear not.*

2. Protect me from the secret Plots, and the open Violence of those wicked men : who make a great stir against me, and unjustly seek my ruine.

3. Their Tongue is their principal Weapon; which they have in readiness (as Souldiers have their Swords) upon all occasions to wound my reputation : calumnies and slanders, like so many poisoned Arrows, are ever at their Tongues end.

4. Which, when they are in private with *Saul*, they shoot at me; who never did him or them any wrong, but am perfectly guiltless of that which they charge me withall : yet I find these false accusations, which I never expected, spread abroad by those, who have no fear of God to restrain them, from doing mischief to their innocent neighbours.

5. They

5. They use their utmost endeavours to make their calumnies be believed, and confirm one another in their resolved prosecution of their wicked design: which they consult how to effect, though it be by falshood and treachery, or by wiles and crafty practices, so subtilely contrived, that no body, they hope, shall be able to discover them.

6. They employ all their wit and diligence in these wicked devices: and leave nothing unattempted to produce the most exquisite and absolute piece of Villany, that can be invented by men of the deepest reach and policy.

7. But all to no purpose; for when they little think of it, they and all their Projects shall perish, by a sudden stroke of the Divine Vengeance.

8. Their slanders shall reflect upon themselves; and their wicked counsels

5. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

6. They search out iniquities, they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

7. But God shall shoot at them with an arrow: suddenly shall they be wounded.

8. So they shall make their own tongue to fall upon them.

*themselves : all
that see them,
shall flee away.*

prove so pernicious to those
that gave them, that they
shall be forsaken even of
their Friends, and they that
were wont to visit them,
shall fly away from them.

*9. And all men
shall fear, and shall
declare the work
of God; for they
shall wisely consi-
der of his doing.*

9. And all other men
shall be afraid to imitate
them; not being able to
deny the just vengeance of
God, the Judge of all, up-
on them: for they shall be
convinced that it was not
by chance, but by his
Counsel, that they were
not only defeated, but in-
snared in their own contri-
vances.

*10. The righ-
teous shall be glad
in the LORD,
and shall trust in
him; and all the
upright in heart
shall glory.*

10. Which shall both
fill my heart, whom they
unjustly maligned, with
such joy in the Lord, as
shall encourage me to com-
mit my self unto him for e-
ver in well-doing; and
make all true lovers of pie-
ty triumph in the victory,
which integrity and simpli-
city hath gotten over falshood and subtilty.

P S A L M L X V.

To the chief Musician. A Psalm and Song
of David.

A R G U M E N T.

The latter part of this excellent Hymn of Praise (as the Title calls it ; see more Psal. LXVII.) hath moved some judicious Interpreters to think that it was delivered by David to the Master of Musick, after some great drought ; which had brought, or threatned to bring, a dearth upon the land : and there are those who imagine it relates to the three years famine, after the rebellion of Absalom 2 Sam. XXI. which being removed by plentifull showers of rain, the Psalmist gives God publick thanks in this Hymn, for sending them seasonably to his people : whom He had formerly obliged by severall other great benefits as he doth all other nations ; which David here first of all commemorates.

*I can find nothing more Probable then this. For as to the Title which we find in the Vulgar Latine, out of some Greek Copies, that it is a Psalm sung by Jeremy and Ezekiel with the people of the captivity, when they were about to go into, or come out of it ; (I know not well which
they*

they mean) there is no ſenſe, that I can ſee to be made of it. For Jeremiah was not carried captive, as Theodoret obſerves, but left at liberty to go whither he pleaſed, and Ezekiel was gone long before : nor are there any ſuch words, as the ſame Theodoret notes, to be found either in the Hebrew, or in other interpreters ; no, not in the LXX. which was in the Hexapluſ. But ſomebody, who neither attended to the ſenſe of the Pſalm (as he paſſes his censure) nor underſtood the hiſtory, added this inſcription. Yet He himſelf thinks it was ſpoken by them in captivity, when, far from their own land, they longed to ſing Gods praifes : but could not do it publickly in Babylon, and therefore prayed God, in the words of this Hymn, to turn their captivity ; and to bring them again to Sion : which I know not how to contradict, but ſeeing no proof of it, I ſhall not meddle with that ſenſe in my paraphraſe.

I. *P* *Raiſe waiteth for thee, O God, in Sion : and unto thee ſhall the vow be performed.*

I. *I* *T becomes us, O God, above all other people, to praise Thee in thy Sanctuary (though we cannot worthily expreſs, but muſt rather ſilently adore thy incomparable excellencies) and to pay the vows which we made unto Thee, in*

the time of our distress.

2. And more especially to magnify thy clemency in hearing my Prayer : (2 Sam. XXI. 1.) which may invite all mankind, even those that are most miserable, to make their addresses unto Thee.

3. Nor need their sins discourage them ; for Thou hadst matter enough of that kind against me, to have hindered the prevalency of my Prayer, if Thou hadst charged my iniquities upon me : But Thou hast been graciously pleased to forgive not onely me, but all thy people their transgressions whereby they had provoked Thee.

4. O how happy is the condition of a Priest or a Levite, whom thou hast chosen to minister before Thee ; and hath the privilege to be continually employed in thy service ! Though we cannot all be so blessed, yet, such is thy goodness, we enjoy most sweet refreshments in thy house, when we offer our

2. *O thou that hearest prayer, unto thee shall all flesh come.*

3. *Iniquities prevail against me, as for our transgressions, thou shalt purge them away.*

4. *Blessed is the man whom thou chooshest, and causest to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy Temple.*

5. By

prayers and praifesto Thee;
and taste of the Sacrifices
of Thanksgiving, which
we there present for the
benefits we have received
from Thee.

5. By terrible
*things in righte-
ousness wilt thou
answer us, O God
of our salvation :*
who art the con-
fidence of all the
ends of the earth,
and of them that
are a far off upon
the sea.

5. Who hast done won-
derfull and astonishing
things for us, out of thy
mere mercy and bounty;
when in our necessity we
implored thy help, O God:
who not only marvellously
savest and deliverest us in
this Nation from destructi-
on; but art the support
and safeguard of all man-
kind, in the remotest parts
of the earth, or islands of
the sea.

6. Which by
*his strength setteth
fast the mountains,
being girded with
power.*

6. For Gods power,
which is ready at all times
to execute his pleasure, is
not inferiour to his Mercy:
but hath settled the moun-
tains in their places; and
sustains their vast weight,
from sinking down into the
Earth.

7. Which stil-
*leth the noise of
the seas; the noise
of their waves, and*

7. Against which, when
the sea beats tempestuously,
He composes and silences

its swelling and roaring waves: as He doth, with the same ease, the rage and fury of the people; when, by the breath of unquiet seditious spirits, they rise up tumultuously, and break out into Rebellion.

8. The most barbarous people, who live in the remotest corners of the earth, behold with wonder and amazement, the heavenly bodies; which Thou hast appointed for signs and tokens (1 Gen. 14.) By the rising of the Sun, the Moon and Stars, in the morning and evening, Thou fillest them with joy, as well as admiration.

9. But we are more particularly bound up to Thee; whose land, which was lately visited with drought, Thou hast now refreshed and enriched with such liberall showers, out of the clouds (which like a vast river are never exhausted) as have made it exceeding fruitfull: for from thence

the tumult of the people.

8. *They also that dwell in the uttermost parts, are afraid at thy tokens: thou makest the outgoings of the morning, and evening to rejoyce.*

9. *Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn, when thou hast so provided for it.*

10. *Thou*

Thou hast ordained, it should be constantly replenished.

10. *Thou waterest the ridges thereof abundantly : thou settlest the furrows thereof : thou makest it soft with showers, thou blessest the springing thereof.*

10. And accordingly, when the ground is ploughed up, Thou sendest abundance of rain upon its ridges ; which settle the clods and make them sink down upon the seed, that is newly sown : and when the ground grows too hard, and hinders its sprouting forth, Thou softnest and openest it, with gentle showres ; which bring up the blade ; and that thy blessing makes to prosper and thrive, till it grow up into corn.

11. *Thou crownest the year with thy goodness, and thy paths drop fatness.*

11. Thus thy Goodness hath made this a most plentiful year, and magnificently adorned it with variety of fruits : For thy clouds have wheeled about, and every where distilled a fatning juyce into the earth.

12. *They drop upon the pastures of the wilderness : and the little hills rejoyce on every side.*

12. They have made green pastures even in desolate places ; and the little hills, which before looked

ruefully , appear now
most beautifull: and have,
as it were , put on the
garments of joy and glad-
ness.

13. The pastures, which
were bare before , are
cloathed now with flocks,
as they are with grasse;
the fields also are so co-
vered with corn that the
face of the earth cannot
be seen : They keep a
kind of festivall , which
hath filled us all with an
universall mirth ; and made
us triumph in thy Good-
ness.

13. *The pastures
are cloathed with
flocks: the valleys
also are covered
over with corn ;
they shout for joy,
they also sing.*

PSALM

P S A L M LXVI.

To the chief Muſician. A Song or Pſalm.

A R G U M E N T.

The Vulgar Latine here again (ſo little truſt is to be given to it) hath an Inſcription, which, as Theodoret witneſſes, is not to be found in other Interpreters, no more then in the Hebrew ; no, not in the LXX. tranſlation which was in the famous Hexapluſ. Nor can any good reaſon be given, why they call it A Song-Pſalm concerning the Reſurrection : unleſs thereby we underſtand the reſurrection of the dry bones, of which Ezekiel propheſied, chap. XXXVII. which was the bringing the people in Babylon, where they ſeemed to be buried, to their own land again v. 12. And ſo Theodoret himſelf takes it for a Pſalm which David, by a propheticall Spirit, compoſed, for the people in captivity, not praying for their return (as he fancies they do in the Pſalm foregoing) but upon their way home, and praiſing God for their liberty.

Certain it is, this Pſalm was made after a very remarkable deliverance from ſome ſore calamity : under which the Nation had groaned. And it not being ſaid, by whom it was penned, nor who the Enemies were that oppreſ-

oppressed them; it is generally thought not to be Davids, whose name it doth not bear in the Title, as the foregoing do: but to have been made by some holy man, after or in their return from the forementioned Captivity. But he that collected the Psalms contained in this second Book, though he did not find David's name in the front of it; yet took him, I believe, to be the Author both of this and of the next Psalm; as well as of the foregoing. Otherwise he would not have placed them between those on both sides, which certainly belong to him: when he intended, it appears by the conclusion of this Book (LXXII. 20.) to put together all the prayers, that he had then met withall of David's. He that considers also that the LXXI. and LXXII. Psalms have not David's name in the Title, and yet are generally thought to be of his composing; will not take the want of the usuall inscription here, to be a sufficient argument, why we should seek for some other Author of this Psalm.

Which was penned, I judge, after God had advanced David to the Throne; and peaceably settled him in his kingdom. Till which time they had been in a very unsettled condition; not onely during the rule of the Judges (when as he speaks here v. 12. many of their neighbours rid over their heads, or as we now speak, domineered over them as they

they pleased) but also in the reign of Saul; when the Philistines were so powerfull, that the Israelites durst not look them in the face; but hid themselves in caves, and thickets, and in rocks, and in high places and in pits, 1 Sam. XIII. 6. For they had disarmed them; so that when they came to fight, there was not a man had a sword or a spear, but onely Saul and Jonathan, v. 22. And though they prevailed over the Philistines afterward, in severall battles, chap. XIV. XVII. yet they grew so strong again that they penetrated into the Country, as far as mount Gilboah, where Saul and his sons were slain; (chap. XXXI.) and the people thereupon so dismayed, that they about Jordan forsook their cities, and the Philistines came and dwelt in them, v. 7. To these things the 10, 11, 12. verses of this Psalm may have respect. And then the freeing the country from that oppression, and forcing those insolent Enemies to submit to David v. 3. (where there is the same expression in substance, with that which he uses Psalm XVIII. 45. after he had overcome all his enemies) may be the thing for which he here gives praise to God: exciting all the Country to joyn with him, in blessing his divine Majesty; not onely for this, but for former deliverances, he had vouchsafed to that nation. Which he would have acknowledged with their most cheerefull Thanksgivings (which may be the meaning

meaning of a Song-Psalm, see LXVII.) especially in the publick service of God, at the Tabernacle. Into which he promises to go, v. 13, 14. (a sign the Psalm was not made at their coming out of Babylon, when there was no House to go unto) and pay his vows, which he had made before these Victories. But at their return from Babylon it's like they might use this Psalm, and apply it to that purpose; going to the place where the house of God formerly stood.

1. **L**ET all the people of this land shout aloud; and triumph in the liberty which God hath restored unto us.

2. Sing Psalms in honour of his most glorious Majesty; and do not merely praise Him, but do it in the most splendid manner: and place your principall glory in this, that you have the honour to sing his praises.

3. Saying, O God, thy stupendious works fill us with wonder and amazement; but we are not able to express the greatness of them: They strike terror into the hearts

1. **M**AKE a joyfull noise unto God, all ye lands.

2. Sing forth the honour of his name: make his praise glorious.

3. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit them-

themselves unto thee.

of thy enemies, who feeling the dreadfull effects of thy power, dare not oppose Thee any longer; but dissembling their hostility shall come and offer Thee their service (2 Sam. VIII. 1.)

yet cannot deliver Th^e as in or of Translators

4. *All the earth shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah.*

4. For which be Thou adored by all the inhabitants of this Country: Let them all sing joyfull hymnes unto Thee; Let them sing the praise of thy power, which hath thus daunted our enemies, and delivered us.

5. *Come and see the works of God: he is terrible in his doing toward the children of men.*

5. Approach, I beseech you, and attentively consider what our God hath done; and then I need not exhort you to praise his Name: for the works and Counsels of his providence over all mankind are very astonishing.

6. *He turned the sea into dry land: they went through the floud on foot; there did we rejoyce in him,*

6. Especially over us, for whose Fathers, to their unspeakable joy (*Exod. XV.*) He opened a passage through the red Sea; when they were so shut up between

tween that before and the army of *Pharaoh* behind, that there was no way left for their escape (XIV. *Exod.* 16.) And also led them dryshod through the river *Jordan*, when it was so full of water that it overflowed its banks (III. *Josh.* 15, 16, 17.) which created a new joy in the hearts of our nation.

7. And it ought to continue still in succeeding Ages, since the same Divine power which did those wonders, governs the world throughout all generations: He sees and observes the motions of all nations, who may learn, by the *Egyptians* and *Canaanites*, that they who contemn His authority, in vain endeavour to exalt themselves to greater eminence ; for they shall certainly be abated.

8. We have reason to say , that He is our God and takes care of us, as well as of those before us : and therefore let all the Tribes

7. *He ruleth by his power for ever, his eyes behold the nations : let not the rebellious exalt themselves. Selah.*

8. *O bless our God, ye people, and make the voice of his praise to be heard.*

9. *Which*

of *Israel* agree together to bless Him and proclaim his praises ; that it may be for ever known how good He is, and how gratefull they are.

9. Which holdeth our soul in life, and suffereth not our feet to be moved.

9. For He hath wonderfully preserved us from perishing in our affliction : and not suffered our enemies to pursue their advantages to our utter overthrow and ruin.

10. For thou, O God, hast proved us : thou hast tried us, as silver is tried.

10. Thou hast proved our constancy indeed, O God, by most severe chastisements ; and as a Refiner tries his silver by throwing it into the fire, so Thou hast dealt with us as well as with our Forefathers : whose labours in the iron furnace of *Egypt*, we have been forced to imitate under our oppressors.

11. Thou broughtest us into the net, thou laidest affliction upon our loins.

11. Our Enemies have pursued us, and brought us (like to wild beasts taken by the hunter) into most grievous straits, 1 Sam. XIII. 6. They have used us like beasts of burden, and laid

fore

have they
vident.

fore loads upon us; which they have fast bound upon our backs. *Ib. v. 19, 20.*

12. Thou hast made us slaves to the vilest of men, who exercise the most insolent tyranny over us: we have endured variety of the sorest miseries; and yet, such is thy goodness, Thou hast carried us thorough them all; and at last brought us into a state of perfect liberty, ease, and plenteous prosperity.

13. I will go therefore into thy house, and give a good example to all my people: For I will not present my self before Thee with empty praises; but acknowledge thy benefits with burnt-offerings, and faithfully discharge the vows wherein I stand engaged.

14. Which I was not more forward to make with open mouth, when I was in distress; then I will be to perform with all solemnity, now that Thou

12. *Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a wealthy place.*

13. *I will go into thy house with burnt-offerings: I will pay thee my vows,*

14. *Which my lips have uttered, and my mouth hath spoken, when I was in trouble.*

15. *I*

hast graciously delivered me out of it.

15. I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. *Selah.*

15. For as I will not come empty into thy house; so I will not bring Thee a niggardly present: but offer Sacrifices of all sorts; and the best and choicest; in every kind.

16. Come and hear all ye that fear God, and I will declare what he hath done for my soul.

16. And together therewith I will make a thankful commemoration of his loving kindness (which is the most acceptable Sacrifice) and let all pious men know (O that they would come and hearken to me, while I relate) how good God hath been unto me.

17. I cried unto him with my mouth, and he was extolled with my tongue.

17. For the ardent prayers which I made unto Him, in a very low condition, are now turned into the higher praises of his powerfull Goodness; whereby I am advanced unto a throne.

18. If I regard iniquity in my heart: the LORD will not hear me.

18. Which hath brought along with it, a testimony of my sincerity; far more valuable than my kingdom: For if I had been guilty of any such crimes, or enter-

tained so much as a thought of them, as my enemies charged me withall; the Lord, who hates iniquity, would have denyed my request.

19. Which now sure you all see He hath graciously granted; and thereby cleared my innocence from all the aspersions that were cast upon me.

20. To the praise of Gods infinite Goodness be it spoken (not of my own righteousness) who did not reject my prayer; but vouchsafed me the mercy which I desired.

19. *But verily God hath heard me: he hath attended to the voice of my prayer.*

20. *Blessed be God, which hath not turned away my prayer, nor his mercy from me.*

PSALM LXVII.

To the chief Musician on *Neginoth*; A Psalm
or Song.

ARGUMENT.

This excellent Psalm, all agree, hath the same Author with the former: which I have made it probable (see Psal. LXVI.) was composed by David, who being settled in his throne after miserable confusions, and having brought the Ark to Jerusalem, and offered burnt-offerings and peace-offerings (as he promised in the Psalm foregoing v. 15.) blessed the people in the name of the Lord of hosts: 2 Sam. VI. 17, 18. pronounced, that is, this Psalm; (as I conjecture) wherein he manifestly imitates that form of blessing, which the Priests were appointed to use on solemn occasions; (as you may read VI. Num. 23, 24, 25.) beseeching God to continue his favour to them, and to make them such an example of loving-kindness; that it might invite all nations, to whom the same of it should come, to submit themselves unto his Government.

It is no argument against this, to say that he doth not bless them here in the name of the LORD; which is used in the blessing which Moses taught them: For it is

certain he alludes in the beginning of the next Psalm, to the form of prayer used at the setting forward of the Ark (X. Numb. 35.) and yet there also he uses the word *Elohim* instead of *Jehovah*; as he doth in this Psalm: which he delivered afterward to the Master of Musick, to be sung as the IV. Psalm.

But what difference there is between a Song-Psalm, and a Psalm-Song (in which the title of the LXV. and of this and the next, differ from the foregoing, as the title of the XXX. doth from the XLVIII.) I am not able certainly to resolve. For some think that a Psalm-Song or Psalm of a Song began with voices, the Muscull Instruments following after; and a Song-Psalm, or Song of a Psalm, begun with Instruments, the voices following after: Others give a quite contrary account, for taking a Psalm to be properly the sound of Instruments (whereof there were 6. or 7. sorts) and a Song to be the voice of Singers; they will have a Psalm-Song to be that, where the sound of Instruments preceeding, the singing voices followed; and a Song-Psalm that, where the voices preceeding, the Instrumentall Musick followed. But Kimchi ingenuously confesses, in his preface to the Book of Psalms, that their Nation can give no account of such like things; which we meet with in the Title of the Psalms.

1. **G**OD be
merciful
unto us, and bless
us : and cause
his face to shine
upon us. *Selah.*

2. That *thy way*
may be known up-
on earth, thy sa-
ving health among
all nations.

3. Let the peo-
ple praise thee, O
God; let all the
people praise thee.

1. **B**E gracious unto us,
O God, and compleat
the happiness, which thy
Almighty Goodness hath
begun to bestow upon us :
let us not fall again into
those dismall calamities, out
of which Thou hast delive-
red us; but declare Thou
lovest us, by continuing
thy gracious presence with
us.

2. That the fame of thy *thy hu-*
wonderfull Providence over *lign*
us, and of the deliverances
Thou workest for us, being
spred not onely here in this
country, but throughout
all other Nations; they
may be moved thereby
to acknowledg and wor-
ship Thee as the onely
God.

3. O that we might see
that happy day ! O that
the people would confess
and praise Thee, O God !
that all the people every
where, with one consent,
would confess and praise
Thee.

4. O that the Nations were so sensible what an happiness it is to be under thy care; that they may rejoyce and shout for joy to know that Thou art the Governour of the World! Who by thy power oppress none, but distributest equall Justice unto all; and graciously providest for the welfare of those who become thy Subjects, and commit themselves unto thy conduct.

5. We cannot often enough wish to see them so happy; but must again and again repeat our desires; that the people would confess Thee, O God, to be the Lord of all: that all the people every where, would with one consent celebrate Thee with their praises, and confess that Thou alone canst make them happy.

6. As Thou dost us, whose land of late hath been so exceeding fruitfull (2 S. *iii.* VI. 19.) that we may look

4. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. *Selah.*

5. Let the people praise thee, O God; let all the people praise thee.

6. Then shall the earth yield her increase; and God even our own God shall bless us.

7. God

upon it as an earnest of future blessings: which may it please our Good God, whose people we are by peculiar Covenant, to multiply upon us.

7. God shall bless us, and all the ends of the earth shall fear him.

7. With this prayer let us conclude, as we began, that God would be pleased still to pour down his benefits upon us: that so the people, who live in the remotest parts of the earth, may all devoutly worship and serve Him.

P S A L M LXVIII.

To the chief Musician. A Psalm or Song of David.

A R G U M E N T.

David having brought the Ark to Jerusalem with a great deal of joy and triumph, (2 Sam. VI.) after it had been long neglected in the reign of Saul, (1 Chron. XIII. 3. which was one cause, it is like, that he had no better success against his foreign Enemies) hoped God would be more propitious to him; according to the prayer he had made in the foregoing Psalm. For now he had (to repair that negligence of Saul) not only brought the Ark near to his own Palace, in the chief City of the Kingdom, but prepared a noble place for its reception, (2 Sam. VI. 16. 2 Chron. I. 4.) which it had been a long time without. Forever since its falling into the hands of the Philistines, (1 Sam. IV. 11.) it had been separated from the Tabernacle of the Congregation built for it by Moses; which was God's habitation or dwelling-place: and after the destruction of Shiloh was removed to Nob (1 Sam. XXI. 6.) and from thence, after Doeg had slain the Priests, to Gibeon, (2. 7. 1. 3.) where it remained till the building of Solomon's Temple. All
which

which time, it is manifeſt, it had no Ark of God's preſence in it, for that was in Kiriath-jearim, (1 Sam. VII. 1.) from whence David fetcht it, (1 Chron. XIII. 5.) to Mount Sion: where he having made a Tabernacle for its entertainment, The Lord God might be ſaid (as we here render it, v. 18. of this Pſalm) to dwell among them, with an intention not to remove from thence (as the Ark had done before) to any other Mountain, v. 16. And indeed here he dwelt more magnificently then he had done before, and was more royally attended and ſolemnly ſerved: David appointing a little before he died (as he had begun to doe before, 1 Chr. XVI.) the Priests and Levites, in their courſes conſtantly to wait upon him, with Songs and Instruments of Muſick; and ſetting all other Officers belonging to a Houſe, and ſuitable to the greatneſs of the Majeſty that dwelt there. 1 Chron. XXIII, XXIV, XXV, XXVI.

Which honour being done to God; he hoped, as I ſaid, that God would favour him in his enterprizes, better then He had done Saul, who took care of no ſuch matters. And being ſhortly to engage ſome potent Enemies, (2 Sam. VIII.) he earneſtly begs the preſence of God with him (of which the Ark was a token) in this excellent Pſalm. And he begs in that very form of words, (v. 1.) which Moſes had directed the Priests to uſe,
every

every time that they took up the Ark, to set forward in their March to the land of Canaan, X. Numb. 35. Upon which occasion he calls to mind what wonders God had done for them, in leading them by the Ark of his Presence, through the WilderNESS into their good Land. Where he hoped He would establish and settle his People, now that He had in so pompous and triumphant a manner ascended into the high hill of Sion (out of which David had expelled the Jebusites, 2 Sam. V. 6.) and by his special direction and conduct already given them such great Victories over the Philistins their mortal Enemies, (2 Sam. V. 19, 23.) that it was an Emblem of the far more glorious Ascension of the Lord Christ, after He had overcome death it self, the last and greatest enemy of mankind, into the highest Heavens.

Of the Title of the Psalm, see LXVII.

I. **O** That God, who by his powerfull Presence conducted his People, in spite of all opposers, into this Land, (X. Numb. 35.) would now graciously appear to disperse and put to flight those numerous Armies, which out of meer hatred to Him, come to dispossess us of it.

I. **L**ET God arise, let his enemies be scattered: let them also that hate him, flee before him.

2. *As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.*

3. *But let the righteous be glad: let them rejoyce before God, yea, let them exceedingly rejoyce.*

4. *Sing unto God, sing praises to his name: extol him that rideth upon the heavens*

2. They are no more able to stand before Him, then the smoak (whatsoever shew it makes) is to stand before the wind; or the wax (how firm soever it seem) before the fire; but shall be dispelled, and melt away like those feeble things: just so shall those wicked people perish, if God will be pleased to manifest Himself to be among us.

3. Which shall fill the hearts of all his faithfull Servants with joy and gladness: They shall leap for joy before Him (as I lately did, when I brought up the Ark unto mount Sion, 2 Sam. VI. 14, 16.) and be so extraordinarily transported, that they shall not find words enough to express the joy they have in his gracious Presence with them.

4. O begin your chearfull Hymns unto his Majesty; sing the praise of his powerfull Goodness, and of all the rest of his glorious
Attri-

Attributes, whereby He is known to you: Magnifie Him, and prepare a triumphal pomp for Him; who turns about even the highest Heavens, and rules them at his Pleasure: O rejoyce exceedingly before Him, who hath plainly shewn by what He hath lately done, that He is the eternal unchangeable God, who faithfully keeps his Promises for ever.

5. The poorest and meanest persons on Earth need not doubt of his Patronage; for though He be higher then the highest Heavens, yet He hath taken up his Dwelling among us: that the Fatherless and Widows, when they have no helper, may fly unto his Fatherly care, and appeal to Him as their righteous Judge; to redress the wrongs that are done unto them.

6. God provides for those who are utterly destitute, and settles them in comfortable Habitations;

by his name JAH, and rejoyce before him.

5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

6. God setteth the solitary in families: he bringeth out those which are bound with chains,

chains, but the rebellious dwell in a dry land.

He unties the chains of Captives, and gives them a happy deliverance: but brings rebellious Oppressors into that want and scarcity, whereunto they have reduced others.

7. O God, when thou wentest forth before thy people; when thou didst march through the wilderness. *Selah.*

7. A famous instance of which we saw at our coming out of *Egypt*; when Thou, O God, wentest before thy People night and day, in a pillar of cloud and fire, (XIII. *Exod.* 21.) and conductedst them, as their Captain, through a barren and dangerous Wilderness.

8. The earth shook, the heavens also dropped at the presence of God: even Sinai it self was moved at the presence of God, the God of Israel.

8. The Earth trembled, yea the Heavens dissolved into Thunder, Lightning and Rain, (XIX. *Ex.* 16.) when the Divine Majesty descended upon mount *Sinai*: The Mountain it self quaked, (v. 18.) before his glorious Majesty; who is still present with his People *Israel*.

9. Thou, O God, didst send a plentiful rain, whereby

9. For whom, O God, Thou didst miraculously provide, by sending them liberal

liberal showers in those dry and desert places: And, having chosen them for thy own peculiar People, didst rain down bread from Heaven, (XVI. *Exod.* 4.) to refresh and strengthen them when they were faint and weary.

*thou didst confirm
thine inheritance,
when it was weary.*

*Angelic
st, by whose
mighty, thy
yept along
w, & are
Duched &c*

10. A vast congregation of People, with their Flocks and their Herds, found a convenient habitation in that Wilderness; by thy Bounty, O God: who didst furnish those who were in danger to starve, with all things necessary for them.

10. Thy congregation bath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11. Yea, the Lord made them so victorious over all those who opposed them, that they still returned from the battle with songs of triumph in their mouths: and a great army of Women met them (according to the custom, XV. *Exod.* 23, &c.) to joyn with them, in publishing his Praises; saying,

11. The Lord gave the word, great was the company of those that published it.

12. The Kings and Cap-

*12. Kings of
armies*

*armies did flee a-
pace: and she that
tarried at home,
divided the spoil.*

tains of those Hosts who
thought to have destroyed
us, were put to flight,
(XVII. Exod. XXI. Numb.
2, 3, &c.) they fled away
in haste, and left their spoil
behind them; to be divided
among us, that were too
weak to go into the field,
(XXXI. Numb. 8. 11. VIII.
Judges 21, 26.)

*those who
were weaker
in God's strength
at home.*

13. Though ye
have lien among
the pots, yet shall
ye be as the wings
of a dove covered
with silver, and
her feathers with
yellow gold.

13. But we welcome
home our victorious Coun-
trymen with this incourage-
ment; that though you
have endured great hard-
ships in *Egypt*, where you
looked not like valiant Sol-
diers, but rather like vile
Scullions besmattered among
Kettles and Pots; you shall
hereafter appear most beau-
tifull and splendid, and the
Wings of your Armies shall
shine like those of a Dove,
when they glister as if they
were covered with Silver
and Gold.

*of 4 strength
- for Saal*

14. When the
Almighty scattered
kings in it, it was
white as snow in
Salmon.

14. And their word was
fulfilled at our entrance in-
to *Canaan*; when, by scat-
tering all their Kings, the
Almighty

Almighty appeared most illustrious at *Salmon*; and gave us possession of the Country on this side *Jordan*.

15. As on the other side of it He subdued the Country of *Og King of Bashan*, (XXI Numb. 33, &c.) which Hill became the Hill of God: the Hill with so many fertile risings, the famous Hill of *Bashan*, became part of his inheritance.

*if we had
never got
light, & out of
darkness. A Par.
Prophecy*

16. But do not grow proud of this, ye lofty Mountains; for neither the height of *Salmon* nor of *Bashan* shall invite Him, there to make his Habitation: *Sion* is the Hill which He hath chosen to honour with that favour; yea there the Lord hath resolved to fix his Tabernacle, and never (till the *Messiah* come) to remove to any other.

17. Nor let the Heathen brag of the multitude of their Chariots, wherein consists their strength: for in *Sion* there are ten thousand

15. The hill of God is as the hill of *Bashan*, an high hill as the hill of *Bashan*.

16. Why leap ye, ye high hills? this is the hill which God desireth to dwell in, yea, the LORD will dwell in it for ever.

17. The chariots of God are twenty thousand, even thousands of angels: the Lord is

is among them as
in Sinai, in the
holy place.

18. *Thou hast
ascended on high,
thou hast led capti-
vity captive: thou
hast received gifts
for men; yea, for
the rebellious also,
that the L O R D
God might dwell a-
mong them.*

times more, innumerable
Hosts of Angels attending
upon the Divine Majesty;
who is with them there, as
He was upon mount *Sinai*,
which now is in the Sanctu-
ary.

18. Thou hast declared
as much, O God; who art
gone up thither, and hast
highly exalted thy self by
illustrious Victories; which
through their invisible Mi-
nistry, Thou hast given us
over our Enemies (as the
Messiah, who shall be thy
Sanctuary, will do far more
magnificently, when after
the conquest of death, &c.
He shall ascend in a bright
Chariot, I. *Act.* 9. attended
with the Heavenly hosts,
into the highest Heavens to
be exalted at Thy right
hand) whom by thy aid
we have carried away cap-
tive, and their Spoils toge-
ther with them, to be di-
stributed among thy People
(an emblem of the rich
gifts the *Messiah* shall be-
stow upon us, and distri-
bute

bute among us after his Ascension) yea the rebellious opposers of Thee, in other nations shall become Profelytes to dwell with Thee, O Lord God, and worship at thy Sanctuary (as the Gentile world shall, by that effusion of Divine gifts, submit themselves to the *Messiah*, the Lord God of all the World.)

19. Blessed be the Lord, who day by day exercises as tender and carefull a Providence over us, as a Mother over her Children, (XLVI. *Isa.* 3.) That mighty God be blessed, to whom we owe all our Deliverances.

20. And they are very great and very many; which it is not in the power of any other God to bestow: But of Him alone that dwells in *Sion*; who, as the Author of all mens being, and their supreme Lord and Governor, disposes of their lives; and assigns them what passages He pleases out of the world.

19. *Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.*

20. *He that is our God, is the God of salvation; and unto God the Lord belong the issues from death.*

21. But God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his trespasses.

22. The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea :

23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

21. And certainly, God the righteous Judge, will now break in pieces all those Enemies that lift up their heads so high ; in hope to destroy us : Their fierce Captain, (2 Sam. VIII. 3.) *scalp, i. e. Paw.* whose shaggy hair makes him look very terribly ; shall not escape, if he go on still presumptuously to offend Thee.

22. Thus the Lord hath determined within Himself, saying, I will renew the wonders I wrought in former times ; and make my people as victorious over all these mighty Armies ; as they were over Og the King of Bashan, (XXI. Numb.) and over Pharaoh ; when they marched through the Red Sea, (XV. Exod.)

23. The Victory shall be so compleat, and such a slaughter made, that thou maist wade, and thy Dogs put their tongues in the blood that shall flow from those Enemies, and from him that leads them.

24. For thy People, O God, have seen to their joy, and thy Enemies to their terrour, what a solemn entrance Thou madest (by the Ark of thy Presence) with what pomp Thou, my mighty God, and my King, wast brought into the Sanctuary, 2 Sam. VI. 13, 15, 16.

25. Part of the Levites went singing before, and the rest, with musical Instruments, followed after, (1 Chron. XV. 16. 28.) and to compleat the melody, the Damsels playing with Timbrels, came between them both.

26. And as they went along, they sung this Song; O bless your good God in all your Assemblies: Bless the Lord, all ye that are the off-spring of Israel.

27. Who were universally assembled to accompany that Pomp, (1 Chron. XIII. 5. XV. 3.) for not only the nearest Tribes were there, viz. Benjamin, little indeed in number,

24. They have seen thy goings, O God, even the goings of my God, my King in the Sanctuary.

25. The singers went before, the players on instruments followed after; amongst them were the damsels playing with timbrels.

26. Bless ye God in the congregations, even the Lord from the fountain of Israel.

27. There is little Benjamin with their ruler, the princes of Judah, and their counsel, the princes of Zebulun, and the princes of Naphtali.

28. Thy

(XXI. *Judg.* 6.) but from whom the first King of *Israel* came; and the Princes of the Tribe of *Judah*, the great support and prop of the Kingdom: But the Princes also of those which were most remote, as *Zebulun* and *Nepthali*, came to attend at that solemnity.

28. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

28. This happy union, thy God, O *Israel*, hath brought about; and thereby made thee strong and formidable to thy Enemies: And may it please Thee, O God, to continue and confirm it; for as it is begun, so it must be perfected by Thee alone.

29. Because of thy temple at *Jerusalem*, shall kings bring presents unto thee.

29. Pour down thy Blessings upon *Jerusalem* out of thy Sanctuary, (1 *Sa.* I. 9. III. 3.) which now Thou hast settled there: And so shall Heathen Kings bring Presents, (2 *Sam.* VIII. 9, 10, 11.) in token of their subjection to Thee.

30. Rebuke the company of spearmen, the multi-

30. Destroy that fierce Prince, (2 *Sam.* VIII. 3.) who like a wild Beast out of

utiqh Com.
n soldiers.

very of
ever to
y power of
rall

the Forest, comes against us; with a great number of Captains, as furious as Bulls; and of Souldiers as insolent as young Heifers: who prances in arms plated with silver, and, unprovoked by us, makes war upon us meerly to satisfy his vain ambition, or desire of wealth: scatter, good Lord, all such people, as have no better reason for the blood they delight to shed.

31. Which shall invite even the *Egyptians* to send princely Embassadours to *Jerusalem*: and the neighbouring Countries also, (*1 King. IV. 71.*) shall make haste to stretch out their hands unto the Divine Majesty, in Oblations and Prayers (which the most Idolatrous Nations in the world, shall in abundance offer unto the Lord Christ, when He reigns.)

32. Nothing shall conduce so much to their happiness: And there, O ye Kingdoms of the Earth both

tude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31. Princes shall come out of Egypt, Ethiopia shall soon stretch out her hands unto God,

32. Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord, Selah:

33. To

far and near, sing joyfull Songs unto God; set forth the Praises of the great Lord of all the world, with Hymns and Psalms.

33. *To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.*

33. Whose Empire is the most ancient of all other, and extends beyond the highest Heavens: Harken when it Thunders, and consider how terrible his Majesty is; for that is his Voice which makes the mightiest men on Earth to tremble.

34. *Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.*

34. I would advise you all to acknowledge his Divine Power, by hearty submission to Him: whose care over *Israel* as plainly appears in many magnificent Works, as Thunder declares his Strength in the Clouds.

35. *O God, thou art terrible out of thy holy places, the God of Israel is he that giveth strength and power unto his people: blessed be God.*

35. O God, thy dreadful Majesty is to be most humbly adored, who striketh terrour into thy Enemies, both out of thy Sanctuary here in *Sion*, and out of thy Sanctuary in Heaven: But art most gra-

cious to thy People, whom,
as thy peculiar portion,
Thou induest with mighty
strength, and invincible
courage. Blessed be God
for his Goodness to us.

P S A L M L X I X.

To the chief Musician upon *Shoshannim*. A
Psalm of *David*.

A R G U M E N T.

This Psalm, the Title assures us, was composed by David; and the matter of it sufficiently declares, that he was in extream great danger, when it was penned. I should suppose it might have been about that time, when he concluded, that he should one day perish by the hand of Saul, (1 Sam. XXVII. 1.) were it not for what we read here, v. 35. of this Psalm, concerning God's love to Sion: which was not then in the possession of the Israelites. And therefore it must rather be indicted when he was persecuted by his rebellious Son Absalom: who pressed him so sorely, and reduced him to such lamentable streights, that as he feared he should never be able to extricate himself, so he could find no words high enough to express the agonies
into

into which they cast him. But this is not so considerable a difficulty as to be sufficient to incline those who read the whole Psalm seriously, to conclude that it hath no reference to Saul's persecution : unto which some passages in it seem more plainly to belong than to the other. And therefore I suppose he only reviewed it, (see Psal. LXX.) and added the 35. verse, in the rebellion of Absalom : which was likewise so grievous and dangerous, that he could find no words fitter to represent his sad condition, than those he had formerly used in the like distress. And some of the expressions, it is manifest, are such, as were not literally fulfilled in him, in either of those afflictions ; but in our Saviour Christ : of whom David was a figure, both in his sufferings, and in his advancement after them, to a Kingdom. There is no mystery I suppose in the word Shoshannim (as some of the Jews fancy) but it only denotes that the Master of the Musick was to take care this Psalm should be sung as the XLV. : to which I refer you for an account of this Word.

Why Theodoret should think this Psalm was made without respect to David for the Jews in the Captivity of Babylon, praying for deliverance out of that servitude ; I cannot imagine. But what he adds concerning our Saviour's sufferings, which are here foretold, together with the utter overthrow of the
Jewish

Jewish Nation, who were the Authours of them, is very considerable. For because, saith he, they were so audaciously wicked as to do that to their Benefactor and Saviour, which they had suffered from their spitefull Enemies; God the righteous Judge condemned them to suffer that themselves, which they prayed might fall on the heads of those Enemies.

1. **O** Most mighty God, in whom alone I hope for safety; deliver me, I beseech Thee, out of this miserable condition: wherein I am overwhelmed with so many calamities, that my life is in extream danger; unless Thou mercifully preserve it.

2. There is no hope otherways, that I should escape; for I am like a man that sinks deeper and deeper into the mud, and can find no bottom: or that is faln into the very deepest place in a River; and carried away out of the reach of humane help, by the violence of the stream.

3. I have long also im-

1. **S**ave me, O God, for the waters are come in unto my soul.

2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3. I am weary of

*of my crying ,
my throat is dried :
mine eyes fail ,
while I wait for
my God.*

explored thy Help, with most earnest Prayers ; even till I am tired with my crying : I can now scarce speak a word, nor lift up my eyes towards Heaven , from whence, with great intention of mind, I have expected some relief ; but cannot yet obtain it of my God , who hath been formerly most gracious to me.

*4. They that
bate me without a
cause, are no then
the hairs of my
head : they that
would destroy me ,
being mine ene-
mies wrongfully ,
are mighty : then
I restored that
which I took not a-
way.*

4. No, rather my Enemies are grown more formidable, both for their number , which exceeds the hairs of my head, and for their power, which enables them to destroy me : to which they want no will, having conceived an implacable but undeserved hatred to me. Who have been so far from provoking their malice, that I am content rather then quarrell with them, to part with my own right ; and make them satisfaction for a wrong , that I never did them.

5. O God, thou

5. O God , the righte-
ous

ous Judge, I make my appeal to Thee, who knowest the very worst of me: and protest, that, whatsoever my mistakes or my wilfull sins have been, which cannot escape thy sight, I never did them any injury; nor gave them cause to persecute me.

6. Which will move Thee, I hope, to take some compassion on me; for it will extreamly dishearten all pious men, if Thou sufferest innocence to be thus ruined: For their sakes, as well as for mine, be pleased to relieve me; O let not those that rely alone on Thee, O Lord, the mighty God, who commandest all the powers in Heaven and Earth, hang down their heads for shame, to see me deserted by Thee: Let not those, O God (who hast ingaged thy self unto us by a gracious Covenant) that commend themselves to Thee in well doing, be confounded; as they

knowest my foolishness; and my sins are not hid from thee.

6. Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7. *Because for thy sake I have born reproach : shame hath covered my face.*

8. *I am become a stranger unto my brethren , and an aliant unto my mothers children.*

9. *For the zeal of thine house hath eaten me up ; and the reproaches of them that reproached thee are fallen upon me.*

will , if they see me forsaken by Thee.

7. For it is upon thy account (meerly because I adhere to Thee , and will use no unlawfull means to right my self, 1 Sam. XXIV. 10, &c.) that I have thus long suffered so many reproaches and abuses, as have made me extreamly contemptible :

8. Not only to those that do not know me, but to my Cousins and Familiars ; nay to those who lay in the same womb with me : who behave themselves towards me , as if I were a perfect stranger ; or a man of another Country and Religion.

9. Whereas, Thou knowest, it was nothing but my ardent zeal for thy Honour and Service (not any childish ambition) which made me hazzard my life for them ; and was the first occasion of this hatred they bear me , (1 Sam. XVIII. 6, 7, 8. as it will be of the death

*like an
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that pro
upon y
of Vital*

death of the Meſſiah, II. *Joh. 17.*) I could not endure the blaſphemies which I heard againſt Thee, but they moved my indignation (as they will do his, XV. *Rom. 3.*) as much as if they had been againſt my ſelf, I *Sam. XVII. 10, 26, 45.*

10. Theſe things grieved me exceedingly; and it hath coſt me many a tear, while I humbled my Soul with faſting, to bewail their impiety, and the diſhonour that was done Thee: But they took occaſion from thence only to deſpiſe me; and to load me with greater reproaches, either of weakneſs or of hypocriſie.

11. And ſtill the more forrowfully I debaſed my ſelf, wearing ſackcloth in token of my heavineſs; the more I was ſcorned and derided: and it was the common ſaying (when they would expreſs their utmoſt hatred or contempt of any man) I value him no more then I do *David.*

10. *When I wept and chaſtened my ſoul with faſting, that was to my reproach.*

11. *I made ſackcloth alſo my garment: and I became a proverb to them.*

12. *They*

12. *They that sit in the gate speak against me; and I was the song of the drunkards.*

12. This is the language even of the grave Senators, and Judges of the land; who ought in reason rather to have vindicated my innocence, (XXIII. Gen. 10, 18. XXXIV. 20. IV. Ruth 1. XXII. Prov. 22.) as well as of the idle and dissolute Companions, who, in their drunken meetings, make abusive Songs, and Libels on me.

13. *But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.*

13. While I, in the mean time, do nothing but only commend my self with the greater earnestness unto Thee, O Lord; who now that I am so despicable, wilt think it I hope the fittest time to be favourable to me: Hear my Prayer, O God, I beseech Thee, and thereby magnify thy abundant Mercy, and thy Faithfulness, in such a seasonable deliverance of me.

14. *Deliver me out of the mire, and let me not sink: let me be delivered from them that*

14. For I am in extream great danger of perishing in this distress, unless Thou interpose (as I most humbly again beseech Thee that

that Thou wilt, v. 1, 2.)
for my deliverance : O
leave me not in this misera-
ble condition into which I
am plunged ; but deliver
me from my bitter Enemies,
and all the troubles and
difficulties wherein they
have involved me.

15. Which are great and
many ; and extreamly dan-
gerous, enough to makeme
despair of safety, did I not
depend on Thee ; that
Thou wilt not suffer me to
be carried away , over-
whelmed , and buried in
this heap of Calamities ,
which oppress me so sorely ;
that I am ready to sink un-
der the weight of them.

16. Do not fail my ex-
pectation, O Lord, whose
loving kindness, as it is the
only comfort I have, so it
gives me abundant conso-
lation : For it is prone to
pity, and relieve those that
are distressed ; and will in-
cline Thee I hope to look
now favourably upon me,
as Thou hast done , many

*hate me, and out
of the deep waters.*

15. Let not
the water-flood o-
verflow me, nei-
ther let the deep
swallow me up, and
let not the pit
shut her mouth up-
on me.

16. Hear me,
O LORD, for
thy loving kindness
is good: turn un-
to me according to
the multitude of
thy tender mer-
cies.

17. And

and many a time, with most compassionate mercy towards me.

17. *And hide not thy face from thy servant, for I am in trouble : bear me speedily.*

17. Who, as despicable as I am, yet am thy servant; and upon that score claim the patronage of my most gracious Lord and Master : O disown me not, especially now that I am in such helpless straits; but rather make the greater hast to relieve me.

18. *Draw nigh unto my soul and redeem it: deliver me, because of mine enemies.*

18. For nothing less than my life (which is in imminent danger) will satisfy the rage and hatred of my enemies : therefore interpose thy power for my rescue, and let not them have the pleasure (which will make them still more insolent) to see me ruined.

19. *Thou hast known my reproach, and my shame, and my dishonour : mine adversaries are all before thee.*

19. Thou art perfectly acquainted with the reproaches, the shamefull and contumelious abuses, of all sorts, which I have suffered; and must still (without thy seasonable deliverance) endure from my cruel enemies: none of whom, nor of their

secret plots, and subtle lies, whereby they seek to defame and undo me, are hidden from thy all-seeing eyes.

20. Which behold likewise, what an intolerable burden it is to me, to be thus loaded with reproaches; and to have no means to clear my self from their false imputations: It even breaks my heart, and I am oppressed with heaviness, looking still for some help to arrive; but alas! I cannot meet with so much as the comfort of any body to condole with me.

21. Instead of that they exasperated my grief; and because I was so miserable, reproached me the more bitterly: just as if when a man is hungry, one should give him gall to eat, or when he is thirsty they should give him (as they really will do to Christ XIX. *Joh.*) vinegar to drink.

20. *Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.*

21. *They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.*

22. *Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.*

23. *Let their eyes be darkened that they see not; and make their loyns continually to shake.*

24. *Poure out thine indignation upon them, and let thy wrathfull anger take hold of them.*

22. Which barbarous usage shall meet with a suitable vengeance; for they shall have no friends neither: But they that eat of their meat shall betray them, and their prosperity shall prove their ruin (this shall be the recompense of those that abuse the *Messiah*, as now they do me; XI. *Rom. 9.*)

23. They shall be deprived of all judgment, and not be able to see the evils that are coming on them; or if they do, let them not be able, O Lord, to prevent them; but make their counsels uncertain, and let them have no power to execute any good design for their preservation.

24. Poure out on a sudden so many evils upon them, that they may not be able to escape: but feel they suffer the most dismall effects of thy severest and lasting displeasure against them.

25. Let their most magnificent structures be laid waste ; and root them out so intirely, that there may not be a man left to dwell in their poorest cottages (XXIII. *Matth.* 38. I. *Act.* 20.)

26. For they had no pity upon the miserable ; but instead of comforting him, when they saw him afflicted by Thee, they took that opportunity to insult over him, and oppress him: Nay, made a pastime of his calamity ; and added to all his other suffering, their scoffs and jeers, their lies and calumnies, or at least their uncharitable censures of Him.

27. Let such obstinate offenders be quite deserted by Thee ; and by thy just judgment be suffered to go on to compleat their iniquity, and never obtain any mercy from Thee.

28. Let them be cut off before their time, in the midst of their jollity ; and

25. *Let their habitation be desolate, and let none dwell in their tents.*

26. *For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.*

27. *Add iniquity to their iniquity : and let them not come in to thy righteousness.*

28. *Let them be blotted out of the book of the living, and not be written*

*written with the
righteous.*

29. But I am
poor and ſorrow-
ful: let thy ſalva-
tion, O God, ſet
me up on high.

30. I will praiſe
the name of God
with a ſong, and
will magnifie him
with thanksgiving.

31. This alſo
ſhall pleaſe the
LORD better then
an ox or bullock
that hath horns
and hoofs.

32. The hum-
ble ſhall ſee this,
and be glad: and
your heart ſhall
live that ſeek God.

let them injoy none of the
bleſſings, which Thou haſt
promiſed to the righteous.

29. But let me, O God,
who now am deſpiſed and
dejected, be graciously
delivered by Thee, and
raiſed above the contempt,
or power of ſuch men to de-
preſs me.

30. And I will not be
unmindfull of the benefit;
but praiſe thy power and
goodneſs in joyfull hymns;
and acknowledge how
great they are, in thank-
full commemorations of
them.

31. Which will be, I
know, more acceptable ſa-
crifices to the Lord; then
if I ſhould bring Him a
whole ox, when he is
young, and in his prime,
and offer him at his Altar.

32. For other pious men,
reading in my ſongs, the
goodneſs of the Lord, will
be filled with joyfull hopes;
when they fall into ſuch
like troubles, as I am in:
They will think they hear

me ſaying to them; Do not deſpond, but be of good comfort whoſoever you are that ſeek God, and faithfully depend upon Him.

33. For the Lord, you ſee, doth not fail to relieve the afflicted and helples men, when they cry unto Him, and rely on Him alone: but ownes them for his ſervants, when they are no better then ſlaves; by delivering them from their hard and cruel bondage.

34. Let the whole world therefore joyn together, to celebrate Him with their higheſt praises: For one tongue is not ſufficient, to proclaim his moſt excellent goodneſs; and to thank Him for all his benefiſts.

35. Which ſhall be continued towards *Sion*; for God will preſerve it from being deſtroyed in theſe tumults: and will reſtaure the ruins of the other cities of *Judah*; that his people may

33. For the
L O R D heareth
the poor, and de-
ſpiſeth not his pri-
ſoners.

34. Let the
heaven and earth
praiſe him, the
ſeas and every
thing that moveth
therein.

35. For God
will ſave *Sion*, and
will build the cities
of *Judah*: that
they may dwell
there, and have it
in poſſeſſion.

36. The

dwell quietly, and not be disturbed in their possessions :

36. *The seed also of his servants shall inherit it: and they that love his name shall dwell therein.*

36. And their posterity also may hereafter inherit it; provided they faithfully serve Him, and heartily love Him, and his Religion: For then they shall dwell securely in *Sion*; and offer the continuall Sacrifice of praise unto Him.

PSALM LXX.

To the chief Musician. A Psalm of *David*, to bring to remembrance.

ARGUMENT.

It is not easy to determine, whether this Psalm was only separated from the XL. (whereof, for the main, it is a part) that it might serve those who were in any distress, as a short form of recommending themselves and their condition to God: or that David in some new danger (probably that into which he fell by Absaloms conspiracy, as Theodoret thinks) took a review of what he had

there said; and with some small alterations composed this as a distinct Prayer, to be used by him constantly; during the time of that sharp affliction. I incline to this latter, because there is some difference (though not very much in the 4th. verse) between every verse of this Psalm, and those in the latter end of the XL. from which it is taken: just as there is between the LIII. and the XIV. See what I have said there; and in the title of the XXXVIII. Psalm, you will find why this is called a Psalm to bring to remembrance.

I O God, the Judge of the world, Thou seeest the danger I am in is so exceeding great; that I am undone without thy speedy relief: which I beseech Thee therefore not to delay; but to make haste, O Lord, to declare thy power in sending me seasonable help, for my rescue, now that I am ready to perish.

2. My enemies fancy that I cannot escape their hands; but do Thou most shamefully disappoint all those that restlessly endeavour to

I. MAKE
haste, O God, to deliver me; make haste to help me, O LORD.

2. Let them be ashamed and confounded, that seek after my soul: let them be turned backward, and put to

*to confusion, that
desire my hurt.*

take away my life : De-
feat them, and put them to
flight with open disgrace ;
whosoever they be that
study to do me any mis-
chief.

*3. Let them be
turned back for a
reward of their
shame, that say,
Aha, aha.*

3. Let a totall rout of
their forces be the recom-
pense of their shamefull
deeds ; whereby they
thought to have exposed
me to shame : when they
insulted over my calamity ;
and made a mock both
of it, and of my hope
that Thou wouldest deli-
ver me.

*4. Let all those
that seek thee re-
joyce, and be glad
in thee : and let
such as love thy
salvation say con-
tinually, Let God
be magnified.*

4. But let all those that
depend on Thee alone, and
seek by no other means,
but such as Thou allowest,
for safety ; have perpetu-
all cause to rejoyce in
Thee exceedingly : Let
such as expect and delight
to see Thee appear for
the deliverance of thy
people, never cease to
say ; Let the righteous
Judge of the world be
praised ; let the glory of
his wonderfull works, be
every

every where published and extolled.

5. O God, I beseech Thee again, delay not to speed the relief I expect from Thee; that this may be my Song also: for at present I am stript of all, and utterly destitute of humane help; nay, so forlorn, that I shall perish presently, unless Thou prevent it, O Lord; on whom alone I rely for help and deliverance, which I once more beseech Thee to send me speedily.

5. But I am poor and needy, make haste unto me, O God: thou art my help and my deliverer, O LORD, make no tarrying.

P S A L M LXXI.

A R G U M E N T.

Though this Psalm want an Inſcription, yet it is generally thought that David was the Authour of it : And if he was, there is no doubt he composed it, upon the occaſion of Abſaloms unnaturall rebellion. For the matter of the Psalm ſufficiently informs us, that when he made it, he was in extreme great danger of perishing ; and this danger alſo hapned in the time of his old age, v. 9. when he was gray-headed v. 18. Now he was not ſo during the time of Sauls perſecution ; (2 Sam. V. 4.) but in that of Abſaloms he was, which though it did not laſt ſo long as the other, yet in this regard was more grievous to him ; that it fell out in his declining years : when men are more unapt for toil and labour ; and naturally deſiours of quiet and reſoſe. And therefore he begins the Psalm, almoſt in the ſame words, as he doth one of thoſe which he made when he was diſtreſſed by Saul ; (Psalm XXXI.) in his younger years, when he was better able to bear it.

As for the Title which ſome of the Greek Translators, and from them the Latine, have prefixed to this Psalm (which they will have to be a Psalm of the ſons of Jonadab

Jonadab and the first Captives) *it is so far from the buisiness, that it is hard to give any account of it. For Theodoret pertinently observes, that the Sons of Jonadab were not among the first Captives; and that he who made this inscription, confesses he did not find it in the Hebrew, but placed it there himself. Yet that learned Father, I know not for what reason, takes this Psalm to have been composed by David in the person of those who were captive in Babylon; wishing deliverance from that servitude, and desiring to be restored to their own land.*

1. **T**Hou seest, O Lord, that in all these troubles which have befallen me, I have no confidence in any thing; but onely thy powerfull goodness: which I hope will not fail me now, no more then it hath ever done heretofore; for I shall be lamentably ashamed, if Thou shouldst frustrate my expectation.

2. Magnify thy mercy and fidelity in delivering me; and finding a way for my escape from these dangers that surround me:

1. **I**N thee, O LORD, do I put my trust, let me never be put to confusion.

2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3. Be

let me obtain this extraordinary favour of Thee, and preserve me from falling into the hands of those, who have conspired to destroy me.

3. Be thou my strong habitation whereunto I may continually resort: thou hast given commandment to save me, for thou art my rock and my fortress.

3. For I am forced to quit my habitation, and have no place of safety (so universall is the revolt) to retreat unto; but whensoever I fly to thy Almighty Protection, do Thou always keep me as secure, as if I reposed my self in an impregnable Castle: it is thy purpose I am confident to preserve me; for I never trusted in any other strong hold or fortress, but Thee alone.

4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

4. Deliver me therefore from falling into the power of that turbulent man, who hath no fear of Thee before his eyes: from the power of him, that cares not by what perfidious arts, or cruel violence, he brings his ends to pass.

5. For thou art my hope, O

5. For in Thee, O Lord, who hast a sovereign Do-

minion, which alters not, have I placed all my hope; and from Thee is my expectation: when I was but a youth, I confided in Thee (1 Sam. XVII. 33, 37.) and was marvellously preserved by Thee.

6. Who didst take care of me, even before I could trust in Thee; for I have been supported by Thee, and preserved in innumerable dangers, ever since I came out of my mothers womb: where I had perished also, if thy power had not drawn me thence, and brought me into the world; to praise and bless Thee, as I have ever done, and will never cease to do, to the end of my daies.

7. There are many indeed (especially the great ones) that stare upon me, as if I were a monster; marvelling as much at this confidence I place in Thee, as they do at my sudden fall into this deplorable condition: But, for all their

Lord God: thou art my trust from my youth.

6. By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praise shall be continually of thee.

7. I am as a wonder unto many; but thou art my strong refuge.

8. Let

taunts, I do not look upon my self as abandoned by Thee ; but have a strong hope that Thou wilt deliver me.

8. *Let my mouth be filled with thy praise, and with thy honour all the day.*

8. And that I shall still have abundant cause, to praise, without ceasing, thy most magnificent goodness towards me.

9. *Cast me not off in the time of old age, forsake me not when my strength faileth.*

9. I have deserved, I know, very ill of Thee, but let me prevail with Thee notwithstanding for the continuance of thy favour towards me ; and do not reject me now in my old Age : O forsake me not, when I have most need of thy help, and am least able to do any thing for my self ; but let that good providence, which watched over me in my youth, be still my security.

10. *For mine enemies speak against me : and they that lay wait for my soul, take counsel together,*

10. For my enemies are no less subtil, then they are cruell ; having defamed me, and taken away my reputation : As they now seek for an opportunity, and for that end are com-

combined in a strong conspiracy to take away my life
(2 Sam. XV. 3. 12.)

11. Incouraging one another in their enterprize, with such words as these ; God it is manifest hath forsaken him, for the hearts of all *Israel* are turned from him, and his own heart faileth him : (2 Sam. XV. 13, 14.) pursue him closely now, and we shall certainly take him ; for he hath not forces enough to withstand us, and to deliver him out of our hands. 2 Sam. XVII. 1, 2.

12. But how false soever my subjects are, it daunts me not, if Thou, O God, who judgest righteously, wilt not be estranged from me : O my God, who hast hitherto so wonderfully preserved me, let this their vain confidence, and insulting language, incline Thee to make the greater speed to relieve me.

13. Let those implacable enemies, that will not

11. *Saying, God hath forsaken him : persecute and take him, for there is none to deliver him.*

12. *O God, be not far from me : O my God, make haste for my help.*

13. *Let them be confounded and con-*

*consumed, that are
adversaries to my
soul: let them be
covered with re-
proach and dis-
honour, that seek
my hurt.*

be satisfied but with my
life, be most shamefully dis-
appointed; and see all their
forces wherein they trusted
quite dissipated, and come
to nothing: expose them
that design my ruin, to the
open shame and contempt
of all the world; when they
find that they have only
ridiculously contrived their
own destruction.

14. *But I will
hope continually,
and will yet praise
thee more and
more.*

14. And I will learn
thereby, both to hope in
Thee perpetually (as now
I do) even in the greatest
straits and difficulties; and
to add new songs of praise,
over and above all those
which I have already com-
posed, to magnify Thee
for the vast heap of bene-
fits which Thou hast con-
ferred on me.

15. *My mouth
shall shew forth thy
righteousness, and
thy salvation all
the day: for I
know not the num-
bers thereof.*

15. That shall be the
subject of my Songs, to pub-
lish thy mercy and truth in
judging righteously be-
tween me and my enemies:
this shall be my continuall
employment; though I
shall never be able to tell

the least part of that mercy, which will appear in my deliverance from such formidable enemies.

16. I will enter notwithstanding upon this work, of pondering in my mind, and publishing with my mouth the mighty things which I expect, from the sole power of the great Lord and Governour of all things : I will not ascribe them to my own deserts, or to the courage or fidelity of those few friends that still adhere to me ; But to thy undeserved favour, and faithfulness to thy word ; and to that alone will I give the praise.

17. O Good God, Thou hast given me many instances of this kind power and faithfulness of thine ever since I was a youth : (v.5.) and from thence unto this present moment Thou hast been doing wonderfull things, for my preservation and preferment ; which I have not failed to pro-

16. *I will go in the strength of the Lord God : I will make mention of thy righteousness, even of thine only.*

17. *O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous works.*

18. *Now*

claim, and thankfully commemorate.

18. *Now also when I am old and gray-headed, O God, forsake me not: until I have shewed thy strength unto this generation, and thy power to every one that is to come.*

18. And therefore do not now, O God, abandon the care of me, when I need it most: but continue the same kindness to me, in my declining years, which I found when I was a youth; and let me survive these calamities to proclaim thy power in fresh instances of it to this present generation; and let all posterity know how mighty it is, in making a few victorious, over very great multitudes.

19. *Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?*

19. Which I do not despair to see, when I consider how infinitely thy mercy, O God, surpasses all our deserts, nay expectations; and what stupendious things Thou hast already done for me, such as have no example: For who is there, O God, that can be compared to Thee, either in goodness to design well for us, or in power to do what Thou thinkest good?

20. I never was in such straits and distresses (and yet I have been in the greatest and sorest) but I found relief from Thee : and therefore I doubt not Thou wilt revive me, now that all men give me up for dead ; and draw me out of this extream danger into which I am plunged, and wherein I shall perish without thy help.

21. Nay, Thou wilt not only restore me to my former greatness, but much augment the splendor of it : and, though now I seem forsaken by Thee, wilt return again and so surround me with thy favour ; that my future comforts shall far exceed my present troubles.

22. And then sure I shall be no less forward to bless Thee, then Thou art to bestow thy benefits on me : I will bless Thee, O my God, in the most joyfull manner, with the Psaltery and Harp, and the rest of my musickall Instruments ;

20. Thou *which* hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21. Thou shalt increase my greatness, and comfort me on every side.

22. I will also praise thee with the psaltery, even thy truth, O my God : unto thee will I sing with the harp, O thou holy one of Israel.

23. My

which shall play to the Songs I will compose, in praise of thy faithfulness, and constancy to thy word; O Thou, whose incomparable excellencies are peculiarly known unto, and celebrated by thy people *Israel.*

23. My lips shall greatly rejoyce when I sing unto thee : and my soul which thou hast redeemed.

23. It is not possible to express the joy, wherewith not merely my lips, but my heart and soul shall sing triumphant Songs; for the miraculous deliverance which I expect from Thee.

24. My tongue also shall talk of thy righteousness all the day long : for they are confounded, for they are brought unto shame that seek my hurt.

24. Which shall not only be the subject of my solemn Songs, but of my constant discourse ; wherein I will perpetually magnify thy goodness and truth towards me, and thy just vengeance upon my enemies : whom I look upon already as utterly defeated ; and hanging down their heads to see that ruin fall upon themselves, which they designed for me.

P S A L M LXXII.

A Psalm for Solomon.

A R G U M E N T.

*That David was the Authour of this Psalm, we may be satisfied from the conclusion of it. From whence we may also gather that it was made by him, towards the conclusion of his life. When by his command Nathan the Prophet, and Zadok the Priest, took Solomon and set him upon his Throne (1 King. I. 39, &c.) that David might have the satisfaction to see all the great men do homage to Solomon, and acknowledg him for their succeeding Sovereign before he dyed : which you find he did, see 1 Chron. XXIX. 24. And thereupon the spirit of the holy man being transported with an extraordinary joy, he indited this Hymn, and sent it to Solomon : wherein he first recommends him to the Divine benediction ; and then instructs him how to make his people happy ; by describing the qualities of a good King ; and the prosperous state of the Kingdom, under his Government. Which his eyes began to behold before he dyed, (1 Chron. XXIX. 25.) and he hoped others should behold, when he was gone : to the example
and*

and admiration of all following generations. For what we translate in the future time, as if it were a prophecy; may be construed to be only a Prayer. Which he carries on in so high a strain, in some places, that the words had not a full accomplishment in Solomon, nor in any one else; till the appearing of that great King Christ. Of the happiness of whose reign, and of the justice of whose government; together with the mightiness, and the largeness, and the eternall continuance of his Kingdom, His Father David here prophesies.

Of that there can be no reasonable doubt; (for the Jews themselves acknowledg it, as appears by the Chaldee Paraphrase, Midrasch Tehillim, the Book Siphre and many others:) but that in this Psalm he Prophesies of nothing else, and hath no respect to Solomon, as Theodoret supposes in his interpretation; seems as far wide from the truth, as to say that he looks no further then Solomon. For the Psalm doth in part agree as aptly (if not more) to Solomon; as the name of Solomon doth to the Messiah, our Saviour Christ. Who was indeed the Prince of peace, and left his peace with his disciples when He left the world (as Theodoret notes) and made peace wheresoever his Doctrine was entertained, and his Government settled over mens hearts. Yet he is not the only person

here spoken of; but, as S. Hierom hath excellently stated the matter, in Solomon himself there was the shadow and image of the truth, which was more perfectly fulfilled in our Lord and Saviour.

1. **O** God, the supreme Judge of the world, bestow I beseech Thee upon *Solomon*, who is now anointed to sit on my throne, such a right judgment in all things, and such uprightness and integrity of heart; that he may govern thy people according to thy Laws; and tempering justice with mercy, may be a worthy successor to me, who have now resigned my charge unto him.

2. The weight of which I know is so exceeding great, that he needs thy speciall guidance and assistance: by which he may be able to administer all affairs, with such impartiall justice and clemency; that the poorest subjects he hath may be as dear unto him, as they are unto Thee; and

1. **G**IVE the king thy judgments O God, and thy righteousness unto the kings son.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. The

recover their rights, or be preserved in them, from the power of those, who would oppress them.

3. *The mountains shall bring peace to the people, and the little hills, by righteousness.*

3. So shall all parts of the kingdom be most happy; living in peace, and enjoying the blessed fruits of it: while all the Judges of the land, both great and small, make it their study to maintain them in their just rights and liberties.

4. *He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.*

4. And his Authority is not abused to the oppression of the poor; and the making those more miserable who have nothing but beggery left them for their inheritance: but imployed for their defence and preservation; and for the crushing of those, that by fraud or force are injurious to them.

5. *They shall fear thee as long as the sun and moon endure, throughout all generations.*

5. Which righteous administration shall redound to his everlasting honour, and win him such reverence and observance from his people; as shall make him

him a lively embleme of the great King Christ: whose happy subjects shall never cease to worship and praise Him, day and night to the worlds end.

6. For he shall not endeavour to be formidable to them, like a Tyrant whose government imitates the thunder, storms and tempests; but condescend most graciously to the meanest: And rule them in so soft and gentle a manner, as shall make his authority no less acceptable, and beneficiall, then the rain is to the after-grass; or dripping showres, which fall in the summer heat, to refresh the parched earth.

7. The wicked shall have no preferment in his days; but righteous and vertuous men shall grow to a great height, and flourish as the plants do after those cherishing showres: whereby such lasting peace and tranquillity shall be established,

6. He shall come down like rain upon the mowen grass: as showers that water the earth.

7. In his days shall the righteous flourish: and abundance of peace, so long as the moon endureth.

8. He

as nothing can exceed ; but the blessed times of the Prince of peace, whose Kingdom shall have no end.

8. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

8. Nor shall his Empire be confined within the bounds of *Judea*, but according to the promise made to our forefather *Abraham* (XV. *Gen.* 18.) and renewed to his children (XXIII. *Exod.* 31. XI. *Deut.* 24. I. *Josh.* 3,4.) he shall extend it from the red sea, to the sea of the *Philistines*, and from the river *Euphrates* to the border of *Egypt* (I *King.* IV. 21. 2 *Chron.* IX. 26. IV. *Ezra* 20.) and be the most illustrious type of that glorious kingdom of Christ; which shall spread it self throughout the world.

9. *They that dwell in the wilderness shall bow before him : and his enemies shall lick the dust.*

9. The most barbarous nations shall come, and do him homage ; and they that refuse it shall be humbled ; and forced at last to submit and prostrate themselves, with the lowliest reverence at his feet.

10. The kings of the most distant countries, they of *Tarshish* (*1 Kings X. 22.*) as well as *Cyprus* and *Crete* and the rest of the *Isles*, shall honour him with their presents: and so shall they of *Arabia*, as far as the *Persian gulph*, approach him with their gifts.

11. Yea, so many Kings and Nations shall make their obeysance, and subject themselves unto him; that it shall foreshadow the large extent of the Kingdom of Christ: who shall be universally acknowledged, worshipped and obeyed, by all Kings, and all Nations of the Earth.

12. Nor shall they be induced to these submissions, so much by the greatness of his power, the vastness of his riches, and the magnificence of his Court; as by the fame of his Justice, mercy, and compassion: (wherein he shall resemble the Lord Christ) For no sooner shall any miserable

10. The kings of *Tarshish*, and of the *Isles*, shall bring presents: the kings of *Sheba* and *Seba* shall offer gifts.

11. Yea, all kings shall fall down before him: all nations shall serve him.

12. For he shall deliver the needy when he crieth: the poor also, and him that hath no helper.

13. He

wretch, who hath no friend in the world, implore his protection ; but he shall instantly succour , defend and relieve him.

13. He shall spare the poor and needy, and shall save the souls of the needy.

13. He shall take pity upon such helpless creatures ; and add no heavier burden unto that of their lamentable poverty : nor shall he be prodigal of their lives ; but as tenderly secure them, as those of his greatest subjects.

14. He shall redeem their soul from deceit and violence : and precious shall their blood be in his sight.

14. He shall preserve them from being ruined, either by the fraud or the violence of those, who are too subtle or too mighty for them : and love them so dearly, as never to satisfy his own ambition, covetousness, or revenge, with the expence of the pretious treasure of their blood.

15. And he shall live, and to him shall be given of the gold of Sheba ; prayer also shall be made for him continually,

15. Whereby his reign shall be long and prosperous ; and the longer he reigns, the richer presents shall be brought unto him (as there shall be to Christ) from the Eastern Countries :

Countries: together with their perpetuall prayers for his continued prosperity; and the highest praises and commendations, which shall ever be in mens mouths, of his just and gracious Government.

and daily shall be be praised.

any Convent
all come in
Solon's
sign, but
as in Massiah's

16. Which God shall bless with such plenty, that a handfull of corn sown in the earth, even upon the top of barren mountains, shall spring up so thick, with ears so plump and full; that when they are shaken with the wind, they shall make a noise like the Ceders of *Lebanon*: nor shall the city be less fruitfull then the country; but become as populous and well stored with all good things, as the earth is with grasse or flowers in the spring.

16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like *Lebanon*, and they of the city shall flourish like grasse of the earth.

17. His memory and fame shall never dye, but be propagated from Father to son, as long as the Sun shall shine; and when they would wish well to another they shall say, God make

17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

18. Bless-

thee as happy as Solomon :
For all people that hear of
him, shall look on him as
the most excellent Prince
that ever was ; except the
King *Messiah*, whom all
nations shall magnify and
extoll, and above all things
desire his blessing.

*as all X^m
20.*

18. *Blessed be
the LORD God,
the God of Israel,
who onely doeth
wondrous things.*

18. For which good
hopes, and for all other his
benefits, I renew my thanks
(*1 Chron. XXIX. 10.*) to
the great Lord and Sove-
raign of all the world ; who
hath graciously chosen *Is-
rael* for his peculiar people :
Let Him be most heartily
blessed and praised ; whose
bounty is stupendious, and
incomparably beyond all
that can be said or thought
of it.

19. *And bles-
sed be his glorious
name for ever, and
let the whole earth
be filled with his
glory ; Amen, and
amen.*

19. Let his supereminent
perfections be for ever ce-
lebrated with our praises ;
and not with ours only,
but let the whole world
be possessed with a sense
of the surpassing greatness
of his wisdom, power and
love, and joyn together
with

with us in his praise : Let it be so, let it be so; let us all consent to say again and again, the Lord be praised, the Lord be praised.

20. This was the last Psalm which *David* the son of *Jesse* composed, not long before he dyed : (and was all of his that the collector of this Book could find, before he published it.)

20. *The prayers of David the son of Jesse are ended.*

*This is part of y
ps.*

The end of the second Book of Psalms.

An Advertisement of the Bookfellers.

Since the whole Five Books, I now find, will be too big to bind well in one volume, I think it best to break off here; and to publish this part by it self, before the rest : which are in hand, and shall follow, with all speed, in another Volume.

